

فیضانِ فرضِ علوم

Faizan-e-Farz-ul-Uloom

Faizan-e-Farz Uloom

Translation Department (Dawat-e-Islami)

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Faizan-e-Farz-ul-Uloom

An English translation of 'Faizan-e-Farz-ul-'Uloom'



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'a for Reading the Book

*R*ead the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, **إِنْ شَاءَ اللَّهُ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah **عَزَّوَجَلَّ**! Open the doors of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Glorious and Honourable! (*Al-Mustatraf*, vol. 1, pp. 40)

Note:

Recite Salat upon the Prophet ﷺ once before and after the Du'a.

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Book of Beliefs

The divine Being and Attributes of Allah Almighty

Question: What should our belief be regarding Allah Almighty?

Answer: Our belief regarding Allah Almighty should be that:

1. Allah Almighty is One and He **عَزَّوَجَلَّ** has no partner, neither in His Being nor His Attributes. *(Part 30, Surah Al-Ikhlaas, Verse 1; Part 8, Surah Al-An'aam Verse 163; Minah-ur-Raud-al-Azhar-lil-Qaari, p. 14)*
2. Only He **عَزَّوَجَلَّ** is deserving of being worshipped, and besides Him, no one is worthy of being worshipped. *(Part 1, Surah Al-Baqarah, Verse 21)*
3. He **عَزَّوَجَلَّ** is *Wajib-ul-Wujood*, i.e. His existence is necessary and His non-existence is impossible. *(Sharh Fiqh-e-Akbar, p. 15)*
4. He **عَزَّوَجَلَّ** is *Qadeem*, i.e. He **عَزَّوَجَلَّ** has always existed. This is the meaning of *Azali* as well. *(Al-Mu'taqad-ul-Muntaqad, p. 18)*
5. He **عَزَّوَجَلَّ** is *Baaqi*, i.e. He will remain forever. This is the meaning of *Abadi* as well. *(Part 20, Surah Al-Qasas, Verse 88, Al-Musamarah bi Sharh Al-Musayarh, pp. 22-24)*

6. He عَزَّوَجَلَّ is Independent; He عَزَّوَجَلَّ is not in need of anyone and the entire creation is in need of Him. *(Part 30, Surah Al-Ikhlaas, Verse 2; Minah-ur-Raud-al-Azhar fi Sharh Fiqh-e-Akbar, p. 14)*
7. Just as His Being is Qadeem, Azali, and Abadi, His Attributes are also Qadeem, Azali and Abadi. Besides His Being and Attributes, all other things are Haadith, i.e. they did not exist before and came into existence later. *(Minah-ur-Raud-al-Azhar fi Sharh Fiqh-e-Akbar, p. 23; Sharh 'Aqaaid-e-Nasfiyah, p. 24)*
8. He عَزَّوَجَلَّ is not the father or the child of anyone, and He عَزَّوَجَلَّ does not have a wife. Whoever claims that He عَزَّوَجَلَّ is a father or a son, or attributes a wife to Him, is a disbeliever. *(Part 30, Surah Al-Ikhlaas, Verse 3; Al-Shifa, vol. 2, p. 283, Majma'-ul-Anhar, vol. 2, p. 504)*
9. He عَزَّوَجَلَّ alone is the Creator of everything. Be it beings or actions, they are all created by Him. *(Part 13, Surah Al-Ra'd, Verse 16; Part 23, Surah Al-Saffaat, Verse 96; Sharh 'Aqaaid-e-Nasafiyyah, p.76)*
10. He عَزَّوَجَلَّ is the Actual Provider of sustenance; the angels etc. are only a means. *(Part 27, Surah Zariyaat, Verse 58)*
11. Allah عَزَّوَجَلَّ is pure from possessing a body and having a direction, location, form or shape, movement and being

motionless. (*Shu'ab-ul-Iman*, vol. 1, p. 113; *Sharh-ul-Mawaqif*, vol. 1, p. 22, *Sharh-ul-Maqasid*, vol. 2, p. 270)

12. He عَزَّوَجَلَّ encompasses every perfection and praiseworthy attribute and is free from everything which contains a defect or shortcoming. Defects such as lying, treachery, deceit, oppression, ignorance, immodesty etc. are all categorically impossible for Him. (*Fatawa-e-Razawiyyah*, vol. 15, p. 320)

Question: What are the *Sifaat Zatiyyah* (essential attributes) of Allah Almighty?

Answer: His *Sifaat Zatiyyah* are 7 and they are:

- (1). Life (2). Power (3). Hearing (4). Seeing (5). Speech (6). Knowledge (7). Will (*Al-Fiqh-al-Akbar*, pp. 15-19; *Al-Hadiqat-un-Nadiyah*, vol. 1, pp. 251-256)

Question: Please explain these Attributes.

Answer: He عَزَّوَجَلَّ is *Hayy*, meaning He عَزَّوَجَلَّ is Alive Himself and the lives of all others are in His power. He عَزَّوَجَلَّ grants life whenever He عَزَّوَجَلَّ wants and grants death whenever He عَزَّوَجَلَّ wants.

He عَزَّوَجَلَّ is *Qadir* (All-Powerful) over every rationally possible thing and no rationally possible thing is out of His Power. He عَزَّوَجَلَّ is *Samee'* (All-Hearing), meaning He عَزَّوَجَلَّ hears the

lowest of voices, however His listening is not with an ear. He عَزَّوَجَلَّ is *Baseer* (All-Seeing), meaning He عَزَّوَجَلَّ sees the smallest of things which cannot even be seen using a microscope, yet His seeing is not with the eye.

He عَزَّوَجَلَّ speaks, but His speech (*Kalam*) is not with a tongue and His speech is pure from being made up of sounds, words and letters. His knowledge (*Ilm*) encompasses all things; He عَزَّوَجَلَّ knows the hidden and the apparent.

He عَزَّوَجَلَّ is ascribed with the attribute of Will (*Iradah*). Nothing occurs without His will. He عَزَّوَجَلَّ creates everything with His will and he impacts them with His will; it is not the case that actions appear from Him without a will. (*Bahar-e-Shari'at*, pp. 6-10, summarised)

Question: Are the attributes of Allah Almighty His Actual Being or are they other than His actual Being?

Answer: The attributes of Allah Almighty are neither His being nor other than His Being. Meaning it is not the case that his attributes are the same as His Being and nor can they be separated from His Being, as they (the Attributes) are a requirement of *Nafs az-Zaat* and necessary for the '*Ayn az-Zaat*. (*Sharh 'Aqaaid-e-Nasafiyah*, pp. 47-48)

Without comparison, try and understand this from the following example: The fragrance of a flower is an attribute of the flower which is found along with it. However, we will not call that

fragrance a flower, and nor can we say it is separate from the flower.

Question: How is it to say ‘Allah *Miyan*’?

Answer: It is not allowed to use the word ‘*Miyan*’ for Allah Almighty; instead, we should say Allah Most High, Allah Almighty etc. The Imam of *Ahl al-Sunnah*, A’la Hadrat, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ states: “The word *Miyan* should not be used for Allah Almighty as it has three meanings. (1) Master (2) Husband (3) and Pimp.

Two of these meanings are impossible for Allah Almighty; therefore, it is not allowed to use this word for Allah Almighty.” (*Fatawa-e-Razawiyyah*, vol. 14, p. 614)

Question: Can we use the word ‘*sakhi*’ for Allah Almighty?

Answer: The word ‘*sakhi*’ should not be used for Allah Almighty; instead, the word ‘*Jawwad*’ should be used. A’la Hadrat, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ states: “The Names of Allah Almighty are *Tawqifiyyah* (mentioned in the Quran and Hadith), to the extent that it is our belief that Allah Almighty is *Jawwad*, yet it is not allowed to call Him *Sakhi* as it has not been used in the *Shari’ah*.” (*Fatawa-e-Razawiyyah*, vol. 27, p. 165)

Hakeem-ul-Ummah Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ mentions: “In Arabic proverb, *Sakhi* generally refers to the one who eats and gives food to others, and *Jawwad* is the one who

does not eat but gives food to others, which is why Allah Almighty is not referred to as *Sakhi*.” (*Mirat-ul-Manajeeh*, vol. 1, p. 221)

Question: What is the ruling on using the word ‘*Aashiq*’ for Allah Almighty?

Answer: It is impermissible, as the meaning of ‘*Ishq*’ is categorically impossible in the right of Allah Almighty. To use this word for Allah Almighty despite the Shari’ah not using it is explicitly disallowed. (*Fatawa-e-Razawiyyah*, vol. 21, p. 114)

Question: Is it possible to see Allah Almighty in a wakeful state in this world? Some people make the claim, ‘Come, we will show you the vision of Allah Almighty in a wakeful state’.

Answer: In this world, it is not possible for anyone besides the Holy Prophet ﷺ to see Allah Almighty with the physical eyes. Whoever else claims this vision is a disbeliever. The Holy Prophet ﷺ said:

‘تَعْلَمُوا أَنَّهُ لَنْ يَرَى أَحَدٌ مِنْكُمْ رَبَّهُ عَزَّوَجَلَّ حَتَّى يَمُوتَ’

Translation: *Know that before death, no one from amongst you can behold his Lord.* (*Sahih Muslim*, vol. 4, p. 2245)

It is mentioned in Fatawa-e-Hadeesiyyah:

لا يجوز لاحد ان يدعى انه رأى الله بعين رأسه ومن زعم ذلك فهو
كافر مراق الدم

Translation: It is not permissible for anyone to claim that he saw Allah Almighty with the physical eyes, and whoever assumed he had this vision is a disbeliever whose blood is permissible. (*Fatawa-e-Hadeesiyyah, p. 200*)

Question: Did the Holy Prophet ﷺ see Allah Almighty with his physical eyes?

Answer: Yes. According to the majority of the *Ahl al-Sunnah*, the Holy Prophet ﷺ saw Allah Almighty with his physical eyes on the night of Mi'raaj. (*Fatawa-e-Hadeesiyyah, p. 200*)

Question: Can Allah Almighty be seen in a dream in this world?

Answer: Yes. It is possible in a dream and proven from the *Awliya*. Our Imam al-A'zam رَحْمَةُ اللهِ عَلَيْهِ was blessed with the vision of Allah Almighty 100 times in his dreams. (*Minah-ur-Raud-al-Azhar p. 83*)

Question: Will the believers see Allah Almighty in the Hereafter?

Answer: Yes. The believers will see Allah Almighty in Paradise.
(*Fiqh-e-Akbar*, p. 83)

Beliefs about the Prophets عَلَيْهِمُ السَّلَام

Question: Who is a Prophet?

Answer: A Prophet is that human to whom Allah Almighty has sent revelation for the purpose of guidance. (*Sharh Maqasid*, vol. 3, p. 268; *Al-Mu'taqad-ul-Muntaqad*, p. 105)

Question: What is the difference between a Prophet and a Messenger?

Answer: There are 2 differences:

1. If the Prophet has been commanded to propagate, then he is a Messenger as well.
2. Messengers are not limited to humans only; rather, there are Messengers even amongst the angels. (*Al-Mu'taqad-ul-Muntaqad*, p. 105; *Part 12, Surah Al-Hood, Verse 69*)

Question: Are there Prophets amongst *jinnaat* and angels as well?

Answer: No. There are no Prophets amongst *jinnaat* and angels. Prophets were only from humankind and even amongst humans, this rank is only given to males; no woman was ever a Prophet.

(Part 12, Surah Yusuf, Verse 109; Al-Jami'-li-Ahkam Al-Quran-lil-Qurtubi; Part 12, Surah Al-Yusuf, under the verse, vol. 5, p. 193)

Question: What should our belief be regarding the Prophets عَلَيْهِمُ السَّلَام?

Answer: Our belief regarding the Prophets عَلَيْهِمُ السَّلَام should be that:

1. The Prophets عَلَيْهِمُ السَّلَام are immune from polytheism, disbelief and all such matters which are a cause of hatred to people, e.g. lying, deceit and ignorance, etc., before prophethood and after prophethood. *(Ruh-ul-Bayan, vol. 8, p. 47; Al-Hadiqa-tul-Nadiyyah, vol. 1, p. 288, Minah-ur-Raud-al-Azhar-lil-Qaari, pp. 57-58; Fiqh-e-Akbar, p. 61)*
2. Likewise, they are immune from all actions which are against decency and uprightness before prophethood and after prophethood. *(Al-Hadiqa-tul-Nadiyyah, vol. 1, p. 288)*
3. They are also completely immune from major sins and the truth is that they are also immune from deliberately committing minor sins before prophethood and after prophethood. *(Al-Hadiqa-tul-Nadiyyah, vol. 1, p. 288)*
4. The Prophets عَلَيْهِمُ السَّلَام conveyed all the laws that Allah Almighty revealed for the people. Whoever says that any Prophet hid a particular law due to *Taqiyyah* (out of fear) or for any other reason is a disbeliever. *(Part 6, Surah Al-*

Maa'idah, Verse 67; Al-Jami'-ul-Ahkam, vol. 3, p. 145; Al-Mu'taqad-ul-Muntaqad, pp. 113-114; Al-Yawaqit wa Jawahir, p. 252)

5. It is impossible for the Prophets عَلَيْهِمُ السَّلَام to suffer forgetfulness in regards to laws that have to be conveyed. *(Al-Musamarah bi- Sharh Al-Musayarah, pp. 234-235)*
6. It is necessary for them to be free from diseases such as leprosy etc. from which people are repulsed. *(Al-Musamarah, p. 226)*
7. Allah Almighty made the Prophets عَلَيْهِمُ السَّلَام aware of His unseen knowledge. However, this knowledge was granted by Allah Almighty, therefore, they have 'bestowed knowledge'. *(Part 1, Surah Al- Baqarah, Verse 31; Part 3, Surah Al- Baqarah, Verse 255; Tafseer-e-Khaazin, vol. 1, p. 196)*
8. The Prophets عَلَيْهِمُ السَّلَام are greater than the entire creation and even the Messengers from the angels. No matter how high the rank of a saint is, he cannot be equivalent to any Prophet. Whoever believes that a non-prophet is greater than a Prophet or equivalent to Him, he is a disbeliever. *(Part 7, Surah Al-An'aam, Verse 86; Sharh-ul-Maqasid, vol. 3, pp. 320-321)*
9. It is an individual obligation to respect every Prophet; rather it is the essence of all obligations. The slightest disrespect or denial of a Prophet is disbelief. *(Part 28, Surah Al-Fath, Verse 9; Tafseer-e-Ruh-ul-Bayan, vol. 3, p. 394)*

10. All Prophets عَلَيْهِمُ السَّلَام are respectable and honourable in the court of Allah Almighty. To say that they are like cobblers or menial beings in the sight of Allah Almighty is a clear insult and a statement of disbelief. *(Part 22, Surah Al-Ahzaab, Verse 69)*
11. The Prophets عَلَيْهِمُ السَّلَام are granted perfect intellect, which is far greater than the intellects of all others. The intellect of any sage or philosopher is not equal to even a hundred thousandth of the intellect of a Prophet. *(Al-Musayrah, Sharut-un-Nubawa, p. 226; Sharh-ul-Muqasid, vol. 3, p. 317)*

Question: Are the Prophets عَلَيْهِمُ السَّلَام alive?

Answer: Yes. The Prophets عَلَيْهِمُ السَّلَام are alive in their graves with a life that is completely real just as they were alive in the world. They eat and drink, and go wherever they desire. Death occurred for them for only a moment in order that the promise of Allah Almighty would be fulfilled; thereafter, they were alive again as per normal. Their life is far superior than and far elevated above the lives of the martyrs; hence, the inheritance of the martyrs will be distributed and their wives can remarry after *Iddah* (the waiting period), as opposed to the case of the Prophets where none of this is permissible. *(Sunan Ibn-e-Majah, vol. 2, p. 291, Hadith 1637; Musnad Abi Ya'la, vol. 3, p. 216, Hadith 3412; Fuyooz-ul-Haramayn, p. 28; Ruh-ul-Ma'ani, vol. 11, pp. 52-53; Takmeel-ul-Iman, p. 122; Al-Haawi lil-Fatawa, vol. 2, pp. 179-180)*

Question: Is it necessary for a Prophet to receive revelation?

Answer: Yes. It is necessary for a Prophet to receive revelation, either through the means of an angel or directly without any means. (*Part 25, Surah Al-Shura, Verse 51; Al-Mu'taqad-ul-Muntaqad, p. 106*)

Question: Can a non-prophet receive the revelation of prophethood?

Answer: Revelation is exclusive to the Prophets عَلَيْهِمُ السَّلَام. Whoever believes that a non-Prophet received revelation is a disbeliever. The heart of a Saint is sometimes inspired with something either in a wakeful state or during sleep; this is known as 'Ilhaam'. As for satanic 'revelation', i.e. a thought instigated by Satan, this occurs for fortune tellers, magicians, and other disbelievers and transgressors. (*Al-Mu'taqad-ul-Muntaqad, p. 105; Al-Shifa, vol. 2, p. 285; Al-Mirqat, vol. 1, p. 445; Part 7, Surah Al- An'aam, Verse 112*)

Question: Is prophethood 'Kasbi', i.e. can a person attain it through worship and spiritual practice?

Answer: Prophethood is not 'Kasbi', i.e it cannot be attained through worship and spiritual practice. Rather, it is solely a Divine gift, which Allah Almighty grants to whomsoever He wills. However, He عَزَّوَجَلَّ grants it only to the one who He has made worthy of this great rank. Whoever believes it is *Kasbi* (i.e that a person can attain the rank of prophethood through

his effort and spiritual practice) is a disbeliever. (*Al-Mu'taqad-ul-Muntaqad*, p. 107; *Al-Yawaqit wal Jawahir*, p. 224)

Question: What is the ruling about a person who believes that prophethood can be taken away from a Prophet?

Answer: Whoever believes that Prophethood can be removed from a Prophet is a disbeliever. (*Al-Mu'taqad-ul-Muntaqad*, p. 109)

Question: Is it necessary for a Prophet to be infallible from sins? Who else is infallible besides a Prophet?

Answer: It is necessary for a Prophet to be infallible and this infallibility is a unique quality of Prophets عليهم السلام and angels, as no one is infallible besides them. To consider the *Imams* as infallible just like the Prophets is misguidance and irreligiousness. (*Al-Minah-ur-Raud al-Azhar*, p. 56; *Al-Mu'taqad-ul-Muntaqad*, p. 110; *Al-Shifa*, vol. 2, pp. 174-175)

Question: What is the meaning of 'Ismat-e-Ambiya'?

Answer: 'Ismat-e-Ambiya means that Prophets have been promised divine protection, and due to this, it is impossible, in light of *Shari'ah*, for them to commit a sin, as opposed to the *Imams* and high-ranking saints whom Allah Almighty keeps protected such that sin does not occur from them, however if it does, it is not impossible in the light of *Shari'ah*. (*Naseem-ur-Riyad*, vol. 4, pp. 144-193)

Question: Which Prophets عَلَيْهِ السَّلَام have been explicitly mentioned by name in the Qur'an?

Answer: The blessed names of the following Prophets have been mentioned explicitly in the Quran:

(1) Sayyiduna Adam عَلَيْهِ السَّلَام (2) Sayyiduna Nuh عَلَيْهِ السَّلَام (3) Sayyiduna Ibraheem عَلَيْهِ السَّلَام (4) Sayyiduna Isma'eel عَلَيْهِ السَّلَام (5) Sayyiduna Ishaq عَلَيْهِ السَّلَام (6) Sayyiduna Ya'qoob عَلَيْهِ السَّلَام (7) Sayyiduna Yusuf عَلَيْهِ السَّلَام (8) Sayyiduna Musa عَلَيْهِ السَّلَام (9) Sayyiduna Haroon عَلَيْهِ السَّلَام (10) Sayyiduna Shu'ayb عَلَيْهِ السَّلَام (11) Sayyiduna Loot عَلَيْهِ السَّلَام (12) Sayyiduna Hood عَلَيْهِ السَّلَام (13) Sayyiduna Dawood عَلَيْهِ السَّلَام (14) Sayyiduna Sulayman عَلَيْهِ السَّلَام (15) Sayyiduna Ayyub عَلَيْهِ السَّلَام (16) Sayyiduna Zakariyya عَلَيْهِ السَّلَام (17) Sayyiduna Yahya عَلَيْهِ السَّلَام (18) Sayyiduna 'Isa عَلَيْهِ السَّلَام (19) Sayyiduna Ilyas عَلَيْهِ السَّلَام (20) Sayyiduna Al-Yasa' عَلَيْهِ السَّلَام (21) Sayyiduna Yunus عَلَيْهِ السَّلَام (22) Sayyiduna Idrees عَلَيْهِ السَّلَام (23) Sayyiduna Zul-Kifl عَلَيْهِ السَّلَام (24) Sayyiduna Saalih عَلَيْهِ السَّلَام (25) Sayyiduna 'Uzayr عَلَيْهِ السَّلَام (26) The Master of all Messengers, Sayyiduna Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Question: What is the total number of Prophets عَلَيْهِ السَّلَام?

Answer: It is not permissible to specify a number for the Prophets عَلَيْهِ السَّلَام, as reports differ in this matter. To believe in a specific number would result in the possibility of either removing a Prophet from prophethood or including a non-Prophet in the list of prophets, and both these things are

disbelief. Therefore, it is necessary to believe that we have faith in every Prophet of Allah. (*Al-Musamarat-bi Sharh Al-Musayarah*, p. 226)

Question: Who is the first Prophet?

Answer: In terms of coming to the world, Sayyiduna Adam عَلَيْهِ السَّلَام is the first Prophet. (*Al-Musnad-lil-Imam Ahmad Bin Hambal*, vol. 8, p. 130, Hadith 21602)

Note: The condition of ‘coming to the world’ was mentioned because if we speak unconditionally, then our Master, Sayyiduna Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had the rank of prophethood even before Sayyiduna Adam عَلَيْهِ السَّلَام was created. Hence, Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates:

قَالُوا يَا رَسُولَ اللَّهِ مَتَى وَجِبَتْ لَكَ النُّبُوءَةُ؟ قَالَ: وَأَدْمُ بَيْنَ الرُّوحِ وَالْجَسَدِ

Translation: The Companions asked the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘O Messenger of Allah! When were you granted prophethood?’ He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: ‘When Sayyiduna Adam عَلَيْهِ السَّلَام was still in between soul and body.’ (*Tirmizi*, vol. 6, p. 9)

However, in terms of being sent, our Master صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the last Prophet.

Question: Who is the first Messenger?

Answer: The first Messenger to be sent to the disbelievers is Sayyiduna Nuh عَلَيْهِ السَّلَام. (*Sahih Muslim*, p. 122, Hadith 193)

He guided people for 950 years. The disbelievers in his era were very stubborn. They would cause him all sorts of harm and ridicule him. During this time, only a handful of people became Muslims. When Sayyiduna Nuh عَلَيْهِ السَّلَام realised that the rest of the people cannot attain rectification, and they will not refrain from obstinacy and disbelief, then he was left with no choice and raised His hands in the court of Allah Almighty to pray that they be destroyed. A flood came and the whole earth was submerged. Only those few Muslims and a pair of every animal that was taken on to his ark survived.

(Part 20, Surah Al-'Ankaboot, Verse 14; Part 8; Surah Al-A'raf, Verses 59-72; Part 11, Surah Yunus, Verses 71- 73; Part 12, Surah 'Hood, Verses 25-47; Part 18, Surah Al-Mu'minoon, Verses 23-30; Part 19, Surah Al-'Shu'araa, Verses 105-122; Part 20, Surah Al-'Ankaboot, Verses 14-15; Part 29, Surah Nuh, Verses 1-28)

Question: Who is the greatest of all the Prophets and Messengers عَلَيْهِمُ السَّلَام?

Answer: The greatest of them all is our Master, Sayyiduna Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. After him, the highest ranked is Sayyiduna Ibraheem عَلَيْهِ السَّلَام, followed by Sayyiduna Musa عَلَيْهِ السَّلَام, then Sayyiduna 'Isa عَلَيْهِ السَّلَام, and then Sayyiduna Nuh عَلَيْهِ السَّلَام. These blessed individuals are referred to as 'Ulu al-'Azm Mursaleen' (the highly resolute Messengers), and they are superior to all the Prophets and Messengers عَلَيْهِمُ السَّلَام, humans

and jinns, and all of Allah Almighty's creation. (*Part 15, Surah Isra'eel, Verse 55; Tafseer-al-Kabeer, vol. 2, pp. 521-524*)

Question: What is the ruling on speaking about the lapses of the Prophets عَلَيْهِمُ السَّلَامُ?

Answer: Besides in the recitation of the Quran and the narrating of the Hadith, it is strictly forbidden to speak about the lapses of the Blessed Prophets عَلَيْهِمُ السَّلَامُ. What right do others have to speak audaciously about these elevated personalities? Allah Almighty is their Owner, so He may speak about them upon any occasion in any manner He desires, for they are His beloved ones. They can show humility to any degree before Allah Almighty, but no one else can use their statements as a proof, and if he expresses the same statements for them himself, he will be rejected from the court of Allah Almighty. As for these actions of theirs which are interpreted as lapses, they are based on thousands of wisdoms, and they result in thousands of benefits and blessings. Reflect on just the single lapse of Sayyiduna Adam عَلَيْهِ السَّلَامُ; if that did not take place, then He would not have descended to the earth, the world would not have been populated, Holy Books would not have been revealed, Messengers would not have come, battles would not have taken place, hundreds of thousands of doors leading to reward would have remained closed, and the initiator of all these was the blessed and fruitful outcome of just one lapse of Sayyiduna Adam عَلَيْهِ السَّلَامُ. In short, who are

you and I to compare? The lapses of the Blessed Prophets عَلَيْهِمُ السَّلَام are greater and far superior than even the good deeds of the *Siddiqeen* (highest ranked *awliya*).

حَسَنَاتُ الْأَبْرَارِ سَيِّئَاتُ الْمُقَرَّبِينَ

Translation: The good deeds of the righteous are mistakes for the ones who have attained higher proximity to the Divine Court. (*Ashi'a-tul-Lam'aat*, vol. 1, p. 43; *Fatawa-e-Razawiyyah*, vol. 1, pp. 823-824; *Bahar-e-Shari'at*, part 1, pp. 88-89)

Exclusive Qualities of the Master of all Prophets ﷺ

Question: Who is the greatest from the entire creation of Allah Almighty?

Answer: The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is greater than all the creation of Allah Almighty, as all those excellences that were granted individually to others were all gathered in him. (*Part 15, Surah Bani Israa'eel, Verse 55; Tafseer-e-Kabeer*, vol. 2, pp. 521-524; *Part 7, Surah Al-An'aam, Verse 9; Tafseer-e-Khaazin*, vol. 2, p. 34)

Besides, the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was granted such excellences which were not given to anyone else. (*Sahih Bukhari*, vol. 1, p. 134; *Al-Khasaais-ul-Kubra*, vol. 2, p. 320; *Fatawa-e-Razawiyyah*, vol. 30, p. 253)

In fact, whatever was granted to all others, it was due to him, rather it was through his blessed hands. In actual fact, excellence is only called excellence because it is an attribute of the Holy Prophet ﷺ. (*Fatawa-e-Razawiyyah*, vol. 30, p. 677)

Allah Almighty stationed the Holy Prophet ﷺ at the rank of 'the greatest Beloved'. All the creation is in search of the pleasure of Allah Almighty, whereas, Allah Almighty wills for the pleasure of the Beloved Prophet ﷺ. (*Part 30, Surah Al-Duha, Verse 5; Part 2, Surah Al-Baqarah, Verse 144; Tafseer-e-Kabeer*, vol. 2, p. 82; *Sahih Bukhari*, vol. 3, p. 303, *Hadith* 4788; *Sahih Muslim*, p. 771, *Hadith* 1464)

Khuda ki Raza chahtay hayn do 'Aalam

Khuda chahta hay Raza-e-Muhammad (ﷺ)

(*Hadaqiq-e-Bakhshish*, p. 49)

All the creation from the past and present are dependent upon the Holy Prophet ﷺ, including Sayyiduna Ibrahim عليه السلام. (*Sahih Muslim*, pp. 124-125, *Hadith* 194; *Sahih Muslim*, p. 409, *Hadith* 820)

Question: Was the Holy Prophet ﷺ granted 'Ikhtiyaraat-e-Takwiniyyah' (authority to dispose of affairs in the universe)?

Answer: The Holy Prophet ﷺ is the absolute representative of Allah Almighty. The entire universe has been

placed under the control of the Holy Prophet ﷺ. He can do whatever he likes, he can grant whatever he wants to whoever he wants, and take back whatever he wants from whoever he wants. No one in the universe can prevent his command. The whole universe is governed by him and he is not governed by anyone besides Allah Almighty. He is the owner of all people, and whoever does not consider him to be his owner will be deprived of the sweetness of the *Sunnah*. The entire earth is his ownership, all of Paradise is his property, the Heavenly Kingdom is under his rule and the keys to Paradise and Hell have been placed into his blessed hands. Sustenance, goodness and all blessings are distributed from the court of the Holy Prophet ﷺ. The world and the Hereafter are only one part of the blessings of the Holy Prophet ﷺ. (*Ashi'a-tul-Lam'aat*, vol. 4, p. 3015; *Fatawa Razawiyyah*, vol. 15, p. 267; *Jawahir-ul-Bihar*, vol. 3, p. 60; *Al-Jawhar-ul-Munazzam*, p. 42; *Al-Mawahib*, vol. 1, pp. 28-29; *Naseem-ur-Riyad*, vol. 2, p. 281; *Al-Musnad-lil-Imam Ahmad Bin Hanbal*, vol. 2, p. 644, *Hadith* 6902)

Question: Has Allah Almighty granted the laws of Shari'ah to the Holy Prophet ﷺ?

Answer: Yes. The Laws of Shari'ah have been placed into the possession of the Holy Prophet ﷺ. He can forbid whatever he wants for whomever he wants and he can make permissible whatever he wants for whoever he wants, and he can forgive the obligations. (*Part 9, Surah Al-A'raaf, verse 157*;

Sahih Bukhari, vol. 1, p. 606, Hadith 1834; Al-Musnad-lil-Imam Ahmad Bin Hanbal, vol. 7, pp. 283-284, Hadith 20309)

Question: What promise was taken from all the Blessed Prophets عَلَيْهِمُ السَّلَام on the Day of the Covenant?

Answer: On the Day of the Covenant, a promise was taken from the Blessed Prophets عَلَيْهِمُ السَّلَام that they would believe in the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and help him, and it was on this condition that they were granted this noble rank. *(Part 3, Surah Aal-e-Imran, verse 81; Tafseer Al-Tabari, vol. 3, p. 330, Hadith 7327)*

Question: Was the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sent to a specific nation like the other Prophets عَلَيْهِمُ السَّلَام?

Answer: Other Prophets عَلَيْهِمُ السَّلَام were sent to a specific nation, however, the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was sent towards all the creation, i.e. humans, jinns and even the angels, the animals and inanimate things. *(Sahih Bukhari, vol. 1, p. 137, Hadith 335, part 22, Surah Saba, verse 28; Part 9, Surah Al-A'raaf, verse 158; Sahih Muslim, p. 266, Hadith 533)*

Question: What is the ruling on the one who says that a new prophet can come after the era of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ?

Answer: The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the seal of all Prophets (*Khaatam al-Nabiyyeen*), i.e. Allah Almighty has finished the chain of prophethood with him. No new prophet

can appear in his era or afterwards. The one who believes in anyone else gaining prophethood in his era or afterwards or considers it possible for a new prophet to appear, is a disbeliever. (*Part 22, Surah Ahzaab, verse 40; Sahih Bukhari, vol. 2, p. 487, Hadith 3535; Sunan Tirmizi, vol. 4, p. 93, Hadith 226; Al-Mu'taqid, pp. 119-120; Fatawa Razaiyyah, vol. 15, p. 578*)

Question: Can anyone be like the Holy Prophet ﷺ?

Answer: It is impossible for anyone to be like the Holy Prophet ﷺ. Whoever considers someone to have any exclusive attribute of the Holy Prophet ﷺ is either misguided or a disbeliever. (*Al-Mu'taqad, p. 126; Al-Shifa, vol. 2, p. 239; Sharh Al-Shifa-lil-Mullah Ali Qaari, vol. 2, p. 240; Naseem-ur-Riyad, vol. 6, p. 232*)

Question: What is *Mi'raaj*?

Answer: *Mi'raaj* is from the exclusivities of the Holy Prophet ﷺ and refers to when He ﷺ journeyed with his physical body in just a short part of the night from Masjid al-Haraam to Masjid al-Aqsa, and from there to the seventh heaven, the Throne and the 'Arsh, and even beyond the 'Arsh. There, he ﷺ attained such a unique closeness which has never been attained nor will ever be attained by any human or angel. He ﷺ saw the beauty of the Lord Almighty with his physical eyes and conversed with Allah Almighty directly, and observed the entire kingdom of the

Heavens and the Earth with complete detail. (*Part 15, Surah Bani Israel, verse 1; Sahih Bukhari, vol. 4, p. 580 Hadith 7515; Al-Hadeefah-tul-Nadiyyah, vol. 1, p. 272; Takmeel-ul-Iman, p. 128; Tafseer-ul-Khaazin, vol. 3, p. 158; Haashiyah-tus-Saawi, vol. 4, p. 1106; Tafseer-ul-Jalalayn, p. 228*)

Question: The Holy Prophet ﷺ has been granted the station of ‘*Al-Shafa’ah al-Kubra*’ (The Major Intercession), what does this refer to? Also, what is meant by *Al-Maqaam al-Mahmood* (The Station of Praise)?

Answer: On the Day of Judgement, the waiting period for accountability will be very difficult with people desiring to be thrown into hellfire just so they can attain salvation from this waiting period. Then, after the intercession of the Holy Prophet ﷺ, accountability will commence. Even the disbelievers will gain salvation from this calamity via the Beloved Prophet ﷺ. This is known as ‘*Al-Shafa’ah al-Kubra*’. Thereafter, those who came first and those who came last, the supporters and the opposers, the believers and the disbelievers, will all praise the Holy Prophet ﷺ. This is called ‘*Al-Maqaam al-Mahmood*’.

Question: Will the Holy Prophet ﷺ perform other types of intercession besides ‘*Al-Shafa’ah al-Kubra*’?

Answer: Other types of intercession are also proven for the Holy Prophet ﷺ. For instance, He ﷺ

will intercede for many people to enter Paradise without accountability, for which a figure of 4.9 billion is known, but there are many more than this about whom Allah Almighty and His Messenger ﷺ know best. Then, there are many whose account will have been taken and they will be worthy of Hell, but the Holy Prophet ﷺ will save them from the fire of Hell. And there will be some who will gain the intercession of the Holy Prophet ﷺ and then be removed from Hell. The Holy Prophet ﷺ will elevate some in rank and reduce the punishment of others through his intercession.

Question: Is loving the Holy Prophet ﷺ a part of faith?

Answer: Loving the Holy Prophet ﷺ is the criterion of faith; in fact, this love is the foundation of faith. Until one does not love the Holy Prophet ﷺ more than his mother, father, children and the entire universe, a person cannot be a (perfect) believer.

Question: Can one be obedient to Allah Almighty without obeying the Holy Prophet ﷺ?

Answer: Obeying the Holy Prophet ﷺ is in fact true obedience to Allah Almighty. To obey Allah Almighty without obeying the Holy Prophet ﷺ is impossible, to the extent that if a person is offering obligatory Salah and

the Holy Prophet ﷺ calls him, he should reply instantly and present himself in the court of the Holy Prophet ﷺ. No matter how long he converses with the Holy Prophet ﷺ, he is still in Salah, and this will not have any effect on his Salah.

Question: Is it necessary for all the creation to obey the Holy Prophet ﷺ?

Answer: Yes. Just as it is obligatory for all humans to obey the Holy Prophet ﷺ, likewise, it is necessary upon all the creation to obey the Holy Prophet ﷺ.

Question: Is respecting the Holy Prophet ﷺ a necessary part of faith?

Answer: Respecting the Holy Prophet ﷺ, i.e. believing in his honour, is a part and pillar of faith. After accepting faith, the obligation of respecting the Holy Prophet ﷺ takes precedence over every other obligation. We can understand its importance from the Blessed Hadith in which it states that upon returning from the Battle of Khaybar, the Holy Prophet ﷺ performed 'Asr and then took rest whilst placing his blessed head on the knee of Sayyiduna Ali رضي الله عنه. Sayyiduna Ali رضي الله عنه had not yet offered 'Asr Salah. He could observe with his eyes that the time of 'Asr is elapsing, but with this in mind that if he were to move his knee away, it would interrupt the blessed sleep of the Holy Prophet ﷺ, he did not move his knee away and eventually

the sun set. When the blessed eyes of the Holy Prophet ﷺ opened, Sayyiduna Ali رضي الله عنه explained what had happened regarding his 'Asr Salah (i.e. that he missed it), so the Holy Prophet ﷺ gave a command and the setting sun returned to its former state. Sayyiduna Ali رضي الله عنه then offered his 'Asr Salah and the sun set once again. It is proven from this that Sayyiduna Ali رضي الله عنه sacrificed the greatest form of worship, i.e. Salah, and that too the middle Salah, 'Asr, upon the sleep of the Holy Prophet ﷺ, and this was because all types of worship were granted for the sake of the Holy Prophet ﷺ. The second Hadith in support of this belief (that respecting the Holy Prophet ﷺ is the greatest obligation after embracing faith) relates to when Sayyiduna Abu Bakr Siddeeq رضي الله عنه entered the cave of Sawr before the Holy Prophet ﷺ and blocked its holes by tearing his own clothes until only one hole remained. He blocked this last hole by placing his foot in it, and only then did he call the Holy Prophet ﷺ who entered and began to rest whilst placing his blessed head on the thigh of Sayyiduna Abu Bakr Siddeeq رضي الله عنه. A snake in the cave had been yearning to see the Holy Prophet ﷺ, so it placed his head on the foot of Sayyiduna Abu Bakr Siddeeq رضي الله عنه who did not move his foot as he feared that it would wake up the Holy Prophet ﷺ. Finally, the snake bit the foot of Sayyiduna Abu Bakr Siddeeq رضي الله عنه. When the teardrops of Sayyiduna Abu

Bakr رَضِيَ اللَّهُ عَنْهُ fell upon the blessed face of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, his eyes opened and Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ told him what had happened. So the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ placed his blessed saliva upon the wound and it instantly recovered. Every year, the effect of the poison would return and after 12 years, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ attained martyrdom because of it. (Part 26, Surah Al-Fath, verse 9; Al-Mu'jam-ul-Kabeer, vol. 24, p. 145)

*Saabit huwa kay jumlah faraaiz furoo' hayn
Asl-ul-Usool bandagi us tajwar ki hay*

Question: Is it necessary to respect the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ even now?

Answer: Just as it was necessary to respect and venerate the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ when his noble presence was apparent before the eyes of people in this world, similarly, it is the greatest obligation even now. Whenever the remembrance of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is made, we should listen respectfully with complete submission and humility, and it is *Wajib* to recite Salat upon the Prophet as soon as we hear his blessed name. (Al-Shifa', vol. 2, p. 40)

Question: Is our Master صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ the Prophet for all the Blessed Prophets?

Answer: Yes. The Holy Prophet ﷺ is the Prophet for all the Blessed Prophets and they all are his followers. All the Blessed Prophets عَلَيْهِمُ السَّلَام propagated the religion in their own eras as his deputy. Allah Almighty made the Holy Prophet ﷺ a manifestation of His Own Being and He Almighty enlightened the entire world with His Light. (*Al-Khasaais-ul-Kubra*, vol. 1, pp. 8-10; Part 22, *Surah Al-Ahzaab*, verses 45-46; *Tafseer Ruh-ul-Bayan*, vol. 7, p. 197)

Question: What is meant by ‘*Liwa al-Hamd*’ (The Flag of Praise)?

Answer: The Holy Prophet ﷺ will be granted a flag on the Day of Judgement which is called ‘*Liwa al-Hamd*’. All the believers from the time of Sayyiduna Adam عَلَيْهِ السَّلَام until the end will be under this flag. (*Sunan-e-Tirmizi*, vol. 5, p. 354, *Hadith 3625*)

Question: What is the ruling on the one who مَعَادَ اللَّهِ looks at any saying or action of the Holy Prophet ﷺ with a look of disdain?

Answer: Whoever looks disdainfully at any saying, action, deed or state of the Holy Prophet ﷺ is a disbeliever.

Miracles

Question: What is a Miracle (*Mu’jizah*)?

Answer: A miracle refers to when a Prophet openly claims his truthfulness and takes on the responsibility of displaying an action which is normally impossible to do and challenges the deniers to show the same action. Thereafter, in accordance to the Prophet's claim, Allah Almighty makes apparent that action which is normally impossible to do, rendering the deniers incapable. For instance, the she-camel of Sayyiduna Saalih عليه السلام, the staff of Sayyiduna Musa عليه السلام transforming into a snake and his glowing hand, Sayyiduna Isa عليه السلام reviving the dead, restoring the eyesight of those who were born blind, and curing the lepers. As for the miracles of our Beloved Prophet صلى الله عليه وآله وسلم, they are abundant. (*Part 8, Surah Al-A'raaf, verse 73; Al-Shifa', vol. 1, o, 252*)

Question: Can a false prophet display a miracle?

Answer: After making the claim of prophethood, the one who is not a prophet, yet claims to be one, is unable to display any habitually impossible action in accordance to his claim, otherwise there will not remain any distinction between the truth and falsehood. (*Al-Nibraas, Aqsaam-ul-Khawariq Sab'ah, p. 272*)

Question: A miracle refers to when a Prophet displays something which breaks the norm. If someone other than a Prophet shows such a thing, what is it called?

Answer: When a Prophet displays an action which breaks the norm after declaring prophethood, it is known as a *Mu'jizah*. If

it is displayed before the declaration of prophethood, it is called 'Irhaas'. If such an action originates from a saint, it is called 'Karamah' (Saintly Miracle), and if it originates from a normal believer, it is called *Ma'oonah*. If such an action originates from a daring transgressor or disbeliever and is in accordance to his will, it is called *Istidraaj*, and if it occurs against his will, it is known as *Ihanah*. (*Al-Nibraas, Aqsaam-ul-Khawariq Sab'ah*, p. 272)

Heavenly Books

Question: Which heavenly books did Allah Almighty reveal to the Prophets?

Answer: Allah Almighty revealed many scriptures and Heavenly Books to numerous Prophets. From them, 4 are very famous:

1. The Torah was revealed to Sayyiduna Musa عَلَيْهِ السَّلَام
2. The Zaboor was revealed to Sayyiduna Dawood عَلَيْهِ السَّلَام
3. The Injeel was revealed to Sayyiduna Isa عَلَيْهِ السَّلَام
4. The Noble Quran which is the greatest book of all, was revealed to the Most Superior Prophet, Sayyiduna Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Takmeel-ul-Iman*, p. 63)

Question: What is meant by the Quran being greater than the other books?

Answer: The meaning of some Divine speech being greater than other Divine speech is that there is more reward for us in it. Otherwise, Allah Almighty is One and His speech is one; there is no question of some being superior and some being inferior in it. (*Tafseer Khaazin, vol. 1, p. 195*)

Question: What should our belief be in regards to the previous Heavenly Scriptures?

Answer: All Heavenly Scriptures and Books are true and are the speech of Allah Almighty. It is necessary to believe in whatever was mentioned in them. However, Allah Almighty gave the responsibility of preserving the previous Books to the nations but they were unable to do so. Hence, in their hands, the Divine Speech did not remain in the same form as it was revealed; in fact, the wicked amongst them went as far as distorting the books and making amendments in them as they wished. (*Part 14, Surah Al-Hijr, verse 9; Tafseer Khaazin, vol. 3, p. 95*)

Therefore, when any passage from those books is presented to us, we will affirm it as long as it is according to our Book, and if it contradicts our Book, we will know with certainty that it is from the tampered passages. If we are unaware of it being in accordance to our book or against it, then the ruling is that we do not affirm it or deny it; instead we should say:

‘اٰمَنْتُ بِاللّٰهِ وَمَلٰئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ‘

Translation: *I believe in Allah Almighty, His Angels, His Books and His Messengers. (Tafseer Ibn-e-Kaseer, vol. 6, p. 256)*

Question: What is the ruling on the one who says that some additions have been made to the Quran or it has been lessened?

Answer: Seeing as this religion will remain forever, Allah Almighty has taken the responsibility of protecting the Noble Quran. He Almighty states:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

*Indeed, We have sent down this Qur'aan, and indeed, We
Ourselves are its Protector.*

[Kanz-ul-Iman (translation of Quran)] (Part 14, Surah Al-Hijr, Verse 9)

Therefore, it is impossible for there to be a decrease or increase of any letter or dot in the Quran, even if the entire world gathers to change it. Whoever says that someone decreased or increased or changed some Parts, Surahs or verses, in fact, even just one letter, he is categorically a disbeliever, as he has rejected the verse that was just quoted. *(Minah-ur-Raud-al-Azhar, p. 167)*

Question: What is the proof that the Quran is the book of Allah Almighty?

Answer: The Quran itself is a proof that it is the book of Allah Almighty, as it said with an announcement:

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ ۚ وَادْعُوا
شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾ فَإِنْ لَمْ تَفْعَلُوا وَلَنْ
تَفْعَلُوا فَأْزَنُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ۖ أُعِدَّتْ
لِلْكَافِرِينَ ﴿٢٤﴾

And if you have any doubt in that which We have revealed upon this distinctive bondsman of Ours, so, bring (at least) one chapter like it, and call upon all your helpers other than Allah, if you are truthful. If you then fail to bring (a chapter), and We declare to you that you will never be able to bring (even one); so, fear that Fire, whose fuel is humans and stones; kept ready for the disbelievers.

[Kanz-ul-Iman (translation of Quran)] (Part 1, Surah Al-Baqarah, Verses 23-24)

Hence, the disbelievers exerted their efforts in trying to compete with it, but they were not able to produce even one line like it and nor will they be able to. (*Al-Nibraas, Al-Dalaail-ul-Nubuwwah, Khatam-ul-Ambiya عَلَيْهِ السَّلَام p. 275*)

The previous Holy books were only memorised by the Blessed Prophets. It is a miracle of the Holy Quran that even the children of Muslims are able to memorise it. (*Tafseer Ruh-ul-Bayan*, vol. 6, p. 481; Part 27, Surah Al-Qamar, verse 17)

Question: How many *Qira'ats* (modes of recitation) of the Quran are there?

Answer: Seven *Qira'ats* of the Quran are most well-known and mass transmitted. None of these contain any difference in relation to meaning; they are all true. The ease found in these recitations for the *Ummah* is that whatever *Qira'at* a person finds easy, he may recite it. And the ruling is that whichever *Qira'at* is common to a country, only that recitation should be recited before the public. For instance, in the Subcontinent, the recitation of Aasim through the narration of Hafs is well-known. This ruling is to prevent people rejecting (a recitation) unknowingly, which would be a statement of disbelief. (*Mishkat-ul-Masabih*, vol. 1, p. 113, Hadith 238; *Fayd-ul-Qadeer*, vol. 2, p. 692; *Sahih Muslim*, p. 408, Hadith 818)

Angels

Question: What are angels?

Answer: Angels are bodies made of light. They are neither male nor female. Allah ﷻ has given them such power that they can transform into any form they like. Sometimes, they

appear in human form and sometimes in another form. They only carry out that which is the command of Allah Almighty. They do not go against the command of Allah Almighty intentionally or out of forgetfulness or even by mistake. They are the infallible servants of Allah Almighty and are free from every type of minor and major sin. (*Sahih Muslim, p. 1597, Hadith 2996; Sharh-ul-Maqasid, vol. 2, p. 500; Part 14, Surah Nahl, verse 50; Tafseer-ul-Kabeer, vol. 1, p. 389*)

Question: What tasks have been assigned to the angels?

Answer: They have been assigned various duties:

1. Bringing Revelation to the Blessed Prophets عليهم السلام
2. Showering rain
3. Making the wind flow
4. Delivering sustenance
5. Forming the appearance of the child in the mother's womb
6. Managing the inside of a human body
7. Protecting a person from enemies
8. Searching for a gathering of *Zakireen* (those who remember Allah Almighty) and joining it
9. Writing a person's book of deeds

10. Presenting themselves in the court of the Holy Prophet
صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
11. Conveying the Salat and Salaam of Muslims in the court of
the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
12. Questioning the deceased
13. Seizing the soul
14. Punishing
15. Blowing the horn.

Besides, there are many other tasks which the angels carry out.
(*Shu'ab-ul-Iman*, vol. 1, p. 177, Hadith 158; *Kanz-ul-Ummal*, vol. 4, p. 13; *Sahih Muslim*, p. 1422, Hadith 2645)

Question: How many angels are there in total?

Answer: Only their Creator knows the exact figure and through His informing, His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also knows. (*Part 29, Surah Al-Muddassir, verse 31*)

Question: Who are the greatest angels?

Answers: From all the angels, 4 are the greatest. They are: Sayyiduna Jibraeel, Sayyiduna Mikaeel, Sayyiduna Israfeel and Sayyiduna Izra'eel عَلَيْهِمُ السَّلَام. (*Tafseer-ul-Kabeer*, vol. 1, p. 386)

Question: What is the ruling on insulting the angels?

Answer: Even the slightest insult towards an angel is disbelief.
(*Fatawa Hindiyyah*, vol. 2, p. 266)

Question: What is the ruling on denying the existence of angels?

Answer: To deny the existence of angels or to say that an angel refers to the power to do good and besides this it (i.e. an angel) is nothing, is disbelief. (*Sharh Al-Shifa'-lil-Qaari*, vol. 2, p. 522)

Jinns

Question: What are Jinns?

Answer: They have been created from fire. (*Part 14, Surah Al-Hijr*, verse 27)

Some of them have been given the power to transform into any form they want. (*Sharh-ul-Maqasid*, vol. 2, p. 500)

Their life spans are very long. (*Al-Hayat-ul-Uyoon Al-Kubra*, vol. 1, p. 298; *Sifa-tul-Safwah li Ibn-e-Jawzi*, vol. 2, Juzz Rabi'ah, p. 357)

The evil ones amongst them are known as Shaytan. All of them have intellects, souls and bodies just like humans. They have offspring and procreate. They eat, drink, live and die. (*Tafseer-ul-Kabeer*, vol. 1, pp. 79-85; *Fatawa Hadisiyyah*, p. 90)

Question: Are there Muslims and disbelievers amongst them as well?

Answer: They have both, Muslims and disbelievers, amongst them but in comparison to humans, the number of their disbelievers is far greater. The Muslims from them include the pious and transgressors, *Sunnis* and deviants. The number of their transgressors in comparison to humans is very large. (*Part 29, Surah Al-Jinn, verse 11; Tafseer Ruh-ul-Bayan, vol. 10, p. 194*)

Question: What is the ruling on denying their existence?

Answer: To deny their existence is disbelief. (*Fatawa Hadisiyyah, p. 167*)

Therefore, it is also disbelief to say that Jinn or Shaytan refer to the power to do evil. (i.e. to say they do not exist, rather, they only refer to the power of evil).

The Realm of *Barzakh* and Death

Question: What is the Realm of *Barzakh*?

Answer: There is a realm in between this world and the Hereafter which is called *Barzakh*. All Humans and Jinns will stay there from after death until Judgement Day in accordance to their ranks. That realm is far bigger than this world. The relation of this world to the realm of *Barzakh* is like the relation of a mother's womb to the world. In *Barzakh*, some are in comfort and some are in difficulty. (*Part 18, Surah Al-Mu'minoon, verse 100; Tafseer Tabari, vol. 9, p. 244; Fatawa*

Razawiyyah, vol. 9, p. 707; Sunan Tirmizi, vol. 4, p. 209, Hadith 2468)

Question: What is death?

Answer: There can be no increase or decrease in the duration of life which has been appointed for each individual. When the duration of life is complete, Sayyiduna Izra'eel عليه السلام seizes the soul. This is known as death. *(Part 14, Surah Al-Nahl, verse 61; Part 21, Surah Al-Sajdah, verse 11)*

Question: Does the soul die at the time of death?

Answer: The meaning of death is the separation of the soul from the body. It does not mean that the soul dies. Whoever believes that the soul perishes is a deviant. *(Sharh-us-Sudoor, p. 12)*

Question: What does one see at the time of death?

Answer: The one who is about to die sees angels to his right and left and as far the eye can see. The Muslims are surrounded by angels of Mercy, whereas, the disbelievers are encircled by angels of punishment. *(Al-Musnad li Imam Ahmad Bin Hanbal, vol. 6, pp. 413-414, Hadith 18559)*

At that time, the truthfulness of Islam is more manifest than the sun for every individual. However, embracing faith at that moment is not accepted, because the command is to believe in the unseen and now there is no unseen, rather all the imperceptible things have now been witnessed. *(Part 24, Surah Al-Mu'min, verses 85-86; Tafseer Tabari, vol. 11, p. 83)*

Question: Does the soul maintain a connection with the body after death?

Answer: Yes. Even after death, the soul maintains a connection with the body despite the soul being separated from the body. So, whatever occurs to the body, the soul will definitely be aware of it and be affected by it, as is the case in this worldly life; rather, it will be more aware and more affected. (*Minah-ur-Raud Al-Azhar*, pp. 100-101)

Question: Where do the souls of the Muslims stay after death?

Answer: After death, the souls of the Muslims stay in different locations according to their rank. Some stay at their graves, some stay at the well of Zam Zam, some stay between the heavens and the earth, some stay at one of the seven heavens and some stay even beyond the heavens. The souls of some Muslims stay beneath the 'Arsh in chandeliers and some stay at A'la 'Illiyyeen (elevated houses in Paradise). However, regardless of where they are, their connection with their bodies remains intact. They see and recognise whoever comes to their grave, and they hear them. In fact, this seeing of the soul is not limited to the grave. An example of this, as found in the blessed Hadith, is that of a bird that was at first locked up in its cage and now has been set free. (*Sharh-us-Sudoor*, pp. 13-231-235-236-237-249-262-263; *Sunan Abi Dawood*, vol. 3, p. 22, Hadith 2520)

Question: Where do the souls of the disbelievers stay after death?

Answer: Some of the impure souls belonging to the disbelievers remain at their cremation ground (where Hindus burn their dead), some remain at their graves, and some stay at the well of *Barhoot* which is a well in Yemen. Some stay at one of the seven earths. Some stay even below that at *Sijjeen* (valley of Hell). Regardless of where they are, they see, recognise and hear those who pass by their crematorium, but they do not have the authority to go anywhere as they are imprisoned. *(Sharh-us-Sudoor, pp. 232-234-236-237)*

Question: What is reincarnation? And what is the ruling on believing it?

Answer: Reincarnation refers to the belief that a soul transfers to another body, be it a human body or an animal body. This is an incorrect belief and to accept it is disbelief. *(Al-Nibraas, p. 213)*

Question: Does the grave squeeze the deceased?

Answer: Yes. When a deceased is buried in the grave, it (the grave) squeezes him at that time. If the deceased is a Muslim, then the squeezing is like when a mother affectionately hugs her baby. *(Sharh-us-Sudoor, p. 345)*

And if the deceased is a disbeliever, then the grave squeezes him in such a manner that his ribs become intertwined with

one another. (*Al-Musnad li Imam Ahmad Bin Hanbal, vol. 4, p. 253, Hadith 12273*)

Question: When people return after burying the deceased, what happens to the deceased?

Answer: When people leave after burying the deceased, he hears the sound of their footsteps. At that moment, two angels come to him by tearing the earth with their teeth. Their appearances are very terrifying and frightful. Their body colour is dark, eyes are black and blue, equal to the size of cauldrons, and blazing. Their frightful hair hangs from their head to their feet and their teeth are many handspans in length by which they tear the ground. One of them is called Munkar and the other is called Nakeer. They shake the deceased violently, make him get up in a rebuking manner and ask questions in a harsh voice. (*Sahih Bukhari, vol. 1, p. 463, Hadith 1374; Sharh-us-Sudoor, p. 122; Sunan Tirmizi, vol. 2, p. 337, Hadith 1073*)

Question: What questions do Munkar and Nakeer ask? And what answers does a deceased Muslim give?

Answer: The first question is, 'مَنْ رَبُّكَ؟' 'Who is your Lord'? The second question is, 'مَا دِينُكَ؟' 'What is your religion'? And the third question is 'مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟' 'What did you used to say about this man'?

If the deceased is a Muslim, in reply to the first question, he will say *رَبِّيَ اللَّهُ* i.e. ‘My Lord is Allah Almighty’. In reply to the second question, he will say *دِينِي الْإِسْلَامُ* i.e. ‘My religion is Islam’. In reply to the third question, he will say *هُوَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* i.e. ‘He is the Messenger of Allah’ *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*. (Sunan Abi Dawood, vol. 4, p. 266)

Question: What will the angels say upon listening to these answers?

Answer: It is mentioned in some narrations that after hearing the replies to these questions, the angels will say, ‘We knew you would say this.’ Then, a caller from the heavens will announce, ‘My bondsman has spoken the truth; lay the bedding of Paradise for him, clothe him in the attire of Paradise, and open a door to Paradise for him.’ The breeze and fragrance of Paradise will constantly reach him, and his grave will be extended to the extent of the eyesight. It will be said to him, ‘Sleep like a groom’. This applies generally to the elite, and whomsoever Allah Almighty wills for amongst the common people, otherwise, the size of the grave will differ according to the ranks. Some graves will be 70 handspans in length and width, and for others, it will be greater according to what He wills, with some being spacious to the extent of the eyesight. (Sunan Tirmizi, vol. 2, p. 337, Hadith 1073; Al-Musnad li Imam Ahmad Bin Hanbal, vol. 6, pp. 413-414, Hadith 18559)

Question: How will hypocrites or disbelievers reply to the questions of the grave?

Answer: If the deceased is a hypocrite or a disbeliever, then he will reply to all the questions in the following way: **هَآءَ هَآءَ لَا أَدْرِي** ‘*Alas, I do not know anything.*’

كُنْتُ أَسْمَعُ النَّاسَ يَقُولُونَ شَيْئاً فَأَقُولُ ‘*I used to hear people say something and I would also say it.*’

Then, a caller will announce from the heavens, ‘He is a liar; lay the bedding of fire for him, dress him in the clothing of fire and open a door towards Hellfire for him.’ Its heat and flames will reach him and two angels will be appointed over him to punish him. They will be blind and deaf. They will have a mallet of steel, which if struck on a mountain, it would turn into rubble. They will keep on hitting him with that hammer. Moreover, snakes and scorpions will keep punishing him. Additionally, deeds will transform into an appropriate form and cause him harm in the form of a dog, wolf or something else. (*Sunan Tirmizi, vol. 2, p. 338, Hadith 1073*)

Question: If a deceased is not buried, will he still be asked the questions of the grave?

Answer: If a deceased is not buried, he will still be questioned at the place he was left or thrown etc., and he will receive reward or punishment there, to the extent that the person who

was devoured by a lion will be questioned in the stomach of the lion and will meet reward or punishment. (*Al-Hadeeqat-un-Nadiyyah*, vol. 1, pp. 266-267)

Question: Is the punishment of the grave inflicted on both, the body and the soul?

Answer: Yes. Both will be inflicted. (*Tafseer Ruh-ul-Bayan*, vol. 8, p. 191)

Question: If the body decomposes or burns, then how will it be punished?

Answer: Even if the body decomposes or is burnt or turns into soil, its basic essential parts will remain intact until the Day of Judgement. Those parts will be rewarded or punished, and on the Day of Judgment, the composition of the physical body will be through them. They are such minute parts found in the spine and are called *Ajb-uz- Zanb*. They cannot be seen through any microscope, fire cannot burn them, and the earth cannot decay them. They are the basic elements of the body. Therefore, on the Day of Judgment, the souls will return to their original body and not another body. An increase or decrease in additional, non-essential elements does not change the identity of the body, like how a child is born very small and then grows very big, and how a strong muscular youth becomes emaciated after suffering an illness and then new flesh appears which returns him to his former state. Based on these

changes, no one can say that the person has become someone else. On the Day of Judgement, the resurrection will be like this. Allah Almighty will gather and restore the very same flesh and bones which will have decomposed and scattered, to their original state, and arrange them according to their original particles. He Almighty will send every soul to its previous body. This is known as *Hashr*. (*Sahih Bukhari*, vol. 3, p. 316, *Hadith* 4814; *Fath-ul-Baari*, *Kitab-ul-Tafseer*, vol. 8, pp. 275-276)

Question: Whose body can the soil not consume?

Answer: The soil cannot consume the bodies of the Blessed Prophets عليهم السلام, the Saints of Allah Almighty, the scholars of Islam, the martyrs, the memorizers of the Quran who act upon their knowledge, those stationed at the level of devotion, the body which has never disobeyed Allah Almighty, and those who are engrossed in the recitation of Salat upon the Prophet. (*Part 2, Surah Al-Baqarah, verse 154; Part 4, Surah Aal-e-Imran, verse 169; Sunan Ibn-e-Majah, vol. 2, p. 291; Part 26, Surah Qaaf, verse 4; Tafseer Ruh-ul-Bayan, vol. 9, p. 104*)

The one who says that the Prophets عليهم السلام have died and mixed with soil is misguided, irreligious, depraved and guilty of insult.

Signs of Judgement Day

Question: What are the minor signs of the Day of Judgement?

Answer: The following are some minor signs of the Day of Judgement:

1. There will be three landslides, i.e. people will sink into the earth. One in the east, one in the west and one in the Arabian Peninsula. (*Sahih Muslim, p. 1551, Hadith 2901*)
2. Knowledge will be lifted, i.e. scholars will be raised. It does not mean that scholars will remain and knowledge will be erased from their hearts. (*Sahih Bukhari, vol. 1, p. 54, Hadith 100*)
3. Ignorance will be widespread. (*Sahih Bukhari, vol. 3, p. 472, Hadith 5231*)
4. There will be an increase in fornication, and it will be committed with such indecency just like donkeys copulate. There will be no consideration for anyone younger or older. (*Sahih Bukhari, vol. 3, p. 472, Hadith 5231*)
5. Men will be less and women will be more in number, to the extent that one man will be responsible for fifty women. (*Sahih Bukhari, vol. 1, p. 47, Hadith 81*)
6. Apart from the main Dajjaal, there will be thirty other Dajjaals. They will all claim prophethood, even though prophethood has been completed. (*Sunan Abi Dawood, vol. 4, p. 133, Hadith 4252*)

Some of them have passed, for example, Musaylamah Kazzaab, Tulayhah Bin Khuwaylid, Aswad 'Ansi, a woman named Sajah who later accepted Islam, and Ghulam Ahmad Qadiyani etc. The rest will definitely appear.

7. Wealth will be in abundance; the river Euphrates will open its treasures which will be mountains of gold. (*Sahih Muslim, p. 1547, Hadith 2894*)
8. The land of Arabia will have crops, gardens and rivers. (*Al-Mustadrak, vol. 5, p. 674, Hadith 8519*)
9. To remain firm on the religion will be so difficult that it would be like holding hot coal in the palm, to the extent that a person will go to the graveyard and wish that he was inside a grave. (*Sunan Tirmizi, vol. 4, p. 115, Hadith 2267*)
10. There will be no blessing in time, such that a year will be like a month, a month will be like a week, a week will be like day and a day will be similar to when something is set alight and it bursts into flames and extinguishes quickly. This means that time will pass very quickly. (*Sunan Tirmizi, vol. 4, p. 149, Hadith 2339*)
11. Giving *Zakah* will become burdensome for people; they will consider it to be a penalty. (*Sunan Tirmizi, vol. 4, p. 90, Hadith 2218*)
12. People will seek knowledge, but not for the religion. (*Sunan Tirmizi, vol. 4, p. 90, Hadith 2218*)

13. A man will be obedient to his wife. (*Sunan Tirmizi, vol. 4, p. 90, Hadith 2218*)
14. A man will disobey his parents. (*Sunan Tirmizi, vol. 4, p. 90, Hadith 2218*)
15. He will keep ties with friends but remain distant from his father. (*Sunan Tirmizi, vol. 4, p. 90, Hadith 2218*)
16. People will shout in the Masjid. (*Sunan Tirmizi, vol. 4, p. 90, Hadith 2218*)
17. Music will be widespread. (*Sunan Tirmizi, vol. 4, p. 90, Hadith 2218*)
18. People will curse the predecessors and say bad things about them. (*Sunan Tirmizi, vol. 4, p. 90, Hadith 2218*)
19. Predators and animals will speak to humans. The tassel of a whip and shoelaces will speak and inform about whatever happened at home after he left for the marketplace. In fact, a person's own thigh will inform him. (*Sunan Tirmizi, vol. 4, p. 76, Hadith 2188*)
20. Lowly people who did not even have clothes and shoes to wear will boast in massive palaces. (*Sahih Muslim, p. 21, Hadith 8*)

Question: What are the major signs of Judgement Day?

Answer: The major signs of Judgement Day are:

1. Appearance of Dajjaal
2. Descent of Sayyiduna Isa عليه السلام from the sky
3. Appearance of Imam Mahdi
4. Emergence of Yajooj and Majooj
5. Appearance of smoke
6. Arrival of *Daabat-ul-Ard*
7. Sun rising from the west
8. Fragrant cool air

Their detail is as follows:

1. Appearance of Dajjaal

Dajjaal will appear and within 40 days, he will roam the entire earth except for *Haramayn Tayyibayn*. (*Sahih Muslim, p. 1576, Hadith 2942*)

The first day of those forty days will be equivalent to one year and the next will be equivalent to one month. The third day will be equivalent to a week and the remaining days will all be equivalent to 24 hours. He will travel very quickly, just like a cloud which is dragged by the wind. (*Sahih Muslim, p. 1569, Hadith 2937*)

His *Fitnah* (test) will be very severe. (*Sunan Tirmizi*, vol. 4, p. 404, *Hadith 4077*)

One garden and one fire will travel alongside him which he will call Paradise and Hell. They will go wherever he will go. However, that which looks like Paradise will actually be fire and that which looks like Hell will actually be a place of rest. (*Sahih Muslim*, p. 1567, *Hadith 2934*)

He will claim to be God. (*Al-Musnad li Imam Ahmad Bin Hanbal*, vol. 5, p. 156, *Hadith 14995*)

He will admit into his Paradise anyone who believes in him and he will enter into his Hell whosoever denies him. (*Fayd-ul-Qadeer*, vol. 3, p. 719)

He will revive the dead. (*Al-Musnad li Imam Ahmad Bin Hanbal*, vol. 7, p. 260, *Hadith 20171*)

He will command the earth to grow vegetation and he will make rain shower from the clouds. The animals belonging to people will grow in length and size, and become healthy and milk-giving. When he will go to a desolate place, the people buried in that area will accompany him in groups just like honeybees. (*Sunan Tirmizi*, vol. 4, p. 104, *Hadith 2247*)

He will show many illusions like this and in reality, all these will be supernatural acts of magic and trickery of Shayateen which have no connection to reality. This is why as soon as he

leaves, nothing will remain with the people. Whenever he will intend to go to *Haramayn Sharifayn*, the angels will divert him. However, in *Madinah Tayyibah*, 3 earthquakes will occur. As a result, those people who were outwardly Muslim and disbelievers from the inside, and those regarding whom it was known in the knowledge of Allah Almighty that they were going to believe in Dajjaal and become disbelievers, will run away from the city due to the fear of those earthquakes and get caught up in the *Fitnah* of Dajjaal. (*Sahih Muslim*, p. 78, 1577, *Hadith* 2943)

The armies of Jews will be with Dajjaal. (*Sunan Ibn-e-Majah*, vol. 4, p. 406, *Hadith* 4077)

It will be written on his forehead: ك ف ر i.e. Kafir. (*Sahih Muslim*, p. 1568, *Hadith* 2933)

This will be read by every Muslim and the disbelievers will not be able to see it. (*Fath-ul-Baari*, vol. 13, p. 86, *Hadith* 7131)

When he will go to Shaam after travelling the entire world, Sayyiduna Isa عَلَيْهِ السَّلَام will descend from the skies at that time. (*Sahih Muslim*, p. 1569, *Hadith* 2937)

The accursed Dajjaal will start dissolving due to the fragrance of the breath of Sayyiduna Isa عَلَيْهِ السَّلَام, the way salt dissolves in water. The fragrance of his breath will reach as far as the eye can see. Dajjaal will try to run away but he (Sayyiduna Isa عَلَيْهِ السَّلَام)

عليه السلام) will pursue him and strike a spear in his back, by means of which, he will meet his end. (*Sunan Ibn-e-Majah, vol. 4, p. 406, Hadith 4077*)

2. Descent of Sayyiduna Isa عليه السلام from the skies

Sayyiduna Isa عليه السلام will descend from the heavens onto the eastern minaret of Jami' Masjid Damascus. It will be morning time and the *Iqamah* for Fajr Salah will have been given. Sayyiduna Isa عليه السلام will order Imam Mahdi رضى الله عنه, who will be present in the *Jama'ah*, to lead Salah. Imam Mahdi رضى الله عنه will lead Salah. He will arrive to kill Dajjaal. There will be an abundance of wealth in his era, to the extent that if one person gives wealth to someone else, he will not accept it. Moreover, there will be no enmity, malice and jealousy between people at all in that era. Sayyiduna Isa عليه السلام will break the crucifix and kill the swine. All of the *Ahl al-Kitab* (those who were given the Book) who will be saved from being killed will believe in him. The only religion in the world will be Islam and the only group will be Ahl al-Sunnah. (*Sahih Bukhari, vol. 2, p. 459, Hadith 3448; Sahih Muslim, p. 92, Hadith 243*)

Children will play with snakes, and lions and sheep will graze together. He will reside for 40 years. He will get married and have offspring. After his demise, he will be buried in the blessed *Rauda* in Madinah. (*Mishkat, vol. 2, p. 306, Hadith 5507*)

3. Appearance of Imam Mahdi رَضِيَ اللهُ عَنْهُ

The summary of this incident is that when disbelief will be dominant all over the world, at that time, all *Abdaal*, in fact all *Awliya*, will travel from all over and migrate to *Haramayn Sharifayn*. Islam will only be found there and the rest of the earth will become the land of disbelievers. It will be the month of Ramadan and the *Abdaal* will be engaged in the *Tawaf* of the Holy Ka'bah with Imam Mahdi رَضِيَ اللهُ عَنْهُ, who will also be present there. The *Awliya* will recognise him and they will request to give *Bay'ah* (pledge of allegiance) to him, but he will reject it. All of a sudden, a voice from the unseen will be heard:

هَذَا خَلِيفَةُ اللَّهِ الْبَهْدِيُّ فَاسْمَعُوا لَهُ وَأَطِيعُوا

This is the Khalifah of Allah Almighty, Al Mahdi. Listen to him and obey his command.

All the people will give *Bay'ah* on his blessed hand. From there, he will take everyone with him to Shaam. (*Bahar-e-Shari'at, Part 1, p. 124*)

4. Emergence of Yajooj and Majooj

After killing Dajjaal, Sayyiduna Isa عَلَيْهِ السَّلَام will be commanded by Allah Almighty to take the Muslims to Mount Sinai, because such people will be made to appear who no one will have the power to fight. After Muslims reach Mount Sinai, Yajooj and Majooj will appear. They will be so abundant that

when the first group from them will pass over *Buhayrah Tabariyyah* (whose length is 10 miles), they will drink its water and make the river dry such that when the second group from them comes, it will say: There was never any water here!

Then, when they will become free after creating mischief and going on a killing spree across the world, they will say, ‘We have killed the dwellers of the earth, come let us now kill the dwellers of the heavens’. After saying this, they will fire their arrows towards the heavens. By the power of Allah Almighty, their arrows will fall from above marked with blood.

Whilst they will be engaged in these actions of theirs, in the mountains, Sayyiduna Isa عَلَيْهِ السَّلَام and his followers will be enclosed, to the extent that the value of a cow’s head to them will be greater than the value of 100 gold coins to you. At that time, Sayyiduna Isa عَلَيْهِ السَّلَام will supplicate along with his followers. Allah Almighty will create a type of insect in the necks of Yajooj Majooj which will cause them all to die at once. After their death, Sayyiduna Isa عَلَيْهِ السَّلَام will descend from the mountain and observe that the entire earth is filled with their bodies and stench. Not even a hand span of earth will be empty.

At that time, Sayyiduna Isa عَلَيْهِ السَّلَام and his followers will again supplicate. Allah Almighty will send birds of a particular type which will throw the corpses of Yajooj Majooj wherever Allah Almighty wills and the Muslims will burn their bows,

arrows and quivers for 7 years. After that, it will rain which will leave the land level, after which, the earth will be commanded to grow its fruits and give out its blessings. The sky will be commanded to shower its blessings and the state will be such that one group will eat one pomegranate and ten people will sit in the shade of the pomegranate skin. The blessings in milk will be such that the milk of one she-camel will be sufficient for an entire group, and the milk of one cow will be sufficient for an entire tribe, and the milk of a goat will be sufficient for an entire family. (*Sunan Tirmizi, vol. 4, p. 5, 104, Hadith 2247*)

5. Appearance of smoke

A smoke will appear which will cause the area between the earth and the sky to be filled with darkness. (*Part 25, Surah Al-Dukhan, verses 10-11; Tafseer Tabari, vol. 11, p. 228*)

6. Emergence of Daabat-ul-'Ard

This is an animal; in its hand will be the staff of Sayyiduna Musa عليه السلام and the ring of Sayyiduna Sulayman عليه السلام. With the staff, it will make an illuminating sign on the foreheads of the Muslims and using the ring, it will place a firm and dark stain on the foreheads of the disbelievers. At that time, all Muslims and disbelievers will become manifestly apparent. (*Part 20, Surah Al-Nahl, verse 82; Sunan Ibn-e-Majah, vol. 4, p. 394, hadith 4066*)

This sign will never change; whoever is a disbeliever will never accept faith and whoever is a Muslim will remain steadfast upon faith.

7. Sun rising from the west

As soon as this sign appears, the door of repentance will close. Embracing Islam at that time will not benefit. (*Sunan Ibn-e-Majah, vol. 4, p. 396, Hadith 4070*)

8. Fragrant cool breeze

Some time after the passing of Sayyiduna Isa عليه السلام, when there will be only 40 years left till the Day of Judgement, a fragrant cool breeze will appear which will run beneath the armpits of people and result in the souls of Muslims being seized. Then, only disbelievers will remain and Qiyamah (i.e. Judgement Day) will be established upon them. (*Sahih Muslim, p. 1570, Hadith 7373*)

Question: Who will Qiyamah be established for and how it will be established?

Answer: When the fragrant cool breeze will run beneath the armpits of Muslims and will cause all the Muslims to die, after that, a period of 40 such years will pass in which no one will have offspring, i.e. no one beneath the age of 40 will remain and only disbelievers will exist in the world. There will be no

one to mention the name of Allah عَزَّوَجَلَّ. (*Sahih Muslim, p. 88, Hadith 234*)

Some people will be plastering their homes, some will be eating. In short, people will be engaged in their own activities when all of a sudden, Sayyiduna Israfeel عَلَيْهِ السَّلَام will be commanded to blow the trumpet. In the beginning, the sound will be very faint and gradually, it will become very loud. People will listen attentively to the sound and will fall unconscious and die. The heavens, the earth, mountains, and even Sayyiduna Israfeel عَلَيْهِ السَّلَام, and all the angels will perish. At that time, no one will exist besides Allah Almighty. He Almighty will say:

لِمَنِ الْمُلْكُ الْيَوْمَ ط

(Allah will say on that Day) 'For whom is the kingdom this day?'

[Kanz-ul-Iman (translation of Quran)] (Part 24, Surah Al-Mu'min, Verse 16)

Where are the tyrants? Where are the arrogant? But who is present to reply? Then He Himself will say:

بِاللهِ الْوَاحِدِ الْقَهَّارِ

(He will respond Himself) 'For Allah, (Who is) the One, the Dominant on all.'

[*Kanz-ul-Iman (translation of Quran)*] (Part 24, Surah Al-Mu'min, Verse 16)

When He wills, He will revive Sayyiduna Israfeel عَلَيْهِ السَّلَام, and after creating the trumpet, He will once again give the command to blow it. As soon as the trumpet will be blown, the entire creation from the beginning till the end, the angels, humans, jinns and animals will be present. (*Shu'ab-ul-Iman*, vol. 1, pp. 312-314, *Hadith 353*)

First of all, Sayyiduna Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will raise from his blessed grave in such a way that his right hand will be holding the hand of Sayyiduna Siddeeq al-Akbar رَضِيَ اللَّهُ عَنْهُ and his left hand will be holding the hand of Sayyiduna Umar al-Farooq al-A'zam رَضِيَ اللَّهُ عَنْهُ. Then He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will lead all the Muslims buried in the graveyards of Makka Mu'azzamah and Madinah Tayyibah to the plains of Mahshar (place of gathering). (*Sunan Tirmizi*, vol. 4, p. 378, *Hadith 3689*)

Hashr

Question: What is the ruling on the one who denies *Hashr* (Qiyamah)?

Answer: Qiyamah will indeed be established. The one who denies it is a disbeliever. (*Minah-ur-Raud Al-Azhar-lil-Qaari*, p. 195)

Question: Will *Hashr* be for just the soul or both, the soul and the body?

Answer: *Hashr* will not be just for the soul; in fact, it will be for both, the soul and the body. Whoever says that only souls will be resurrected and the bodies will not be revived is a disbeliever. (*Al-Mu'taqad Al-Muntaqad*, p. 181)

Question: How will people rise from their graves on the Day of Judgement?

Answer: On the Day of Judgement, people will rise from their graves naked, barefoot, and uncircumcised. Some will be walking and some will be on rides. Some will be riding alone and some rides will have two, three, four or ten riders. (*Sahih Bukhari*, vol. 2, p. 420, *Hadith 3349*; *Sahih Muslim*, p. 1529, *Hadith 2869*)

The disbeliever will travel to the plains of *Hashr* on his face. Some will be dragged by angels and some will be gathered by fire. (*Sahih Muslim*, p. 1508, *Hadith 2806*; *Sunan Nisai*, p. 350, *Hadith 2083*)

Question: Where will the plains of *Hashr* be? And what is the state of its ground? How distant will the sun be?

Answer: The plains of *Hashr* will be established on the land of Shaam. (*Al-Musnad li Imam Ahmad Bin Hanbal*, vol. 7, pp. 37-235, *Ahadith 2042-2051*)

The ground will be so flat that if a mustard seed fell on one side, it would be visible from the other side. (*Malfuzaat-e-A'la Hadrat*, part 4, p. 455)

That day the ground will be made of copper (*Tafseer Tabari, vol. 7, p. 483*) and the sun will be at a distance of one mile. (*Sahih Muslim, p. 1531, Hadith 2864*)

Right now, it is at a distance of 4,000 years and its back is towards us. (*Al-Mirqat, vol. 9, p. 259*)

Even then, when it is parallel to our heads, it becomes difficult to leave the home. What will be the state of its heat and warmth when it is at a distance of one mile and its face is towards us? (*Malfuzaat-e-A'la Hadrat, part 4, pp. 55-454*)

Question: What will be the condition of people on the plains of *Mahshar*?

Answer: Right now, the ground is made up of soil, yet it is difficult to place the feet on the ground in the summer heat. Who can describe the heat when the ground will be made of copper and the sun will be so close? May Allah Almighty keep us in His refuge. People's brains will be boiling. (*Al-Musnad li Imam Ahmad Bin Hanbal, vol. 8, p. 279, Hadith 22248*)

Their sweat will be so profuse that it will absorb into 70 yards of ground. (*Sahih Bukhari, vol. 4, p. 255, Hadith 6532*)

The sweat which the earth cannot absorb will rise up. For some it will be until the ankles, for some it will be until the back, for some it will be until the chest, for some up until the neck and as for the disbeliever, it will rise until the mouth and act like a

bridle, and in it he will drown. *(Al-Musnad li Imam Ahmad Bin Hanbal, vol. 6, p. 146, Hadith 17444)*

The thirst felt in this state of heat is not in need of an explanation. Tongues will become dry and turn into thorns. The tongues of some people will dangle, hearts will rise to mouths and every sufferer will face hardship according to his sins. Whoever did not give *Zakah* on gold and silver, that wealth will be heated and used to brand his sides, forehead and back. Whoever did not give *Zakah* on animals, on the Day of Judgement, his animals will appear adorned and they will make the person lie down. Those animals will walk over him whilst striking him with their horns and trampling him under their hooves. Then, when every animal will have trampled him, then they will return from there and repeat this action. They will continue to do this until the accountability of people finishes. *(Part 10, Surah Al-Tawbah, verses 34-35, Sahih Muslim, p. 493, Hadith 987)*

Despite these difficulties, there will be no one to help. A brother will run away from his brother and parents will try to flee from their children. *(Part 30, Surah 'Abs, verses 34-37)*

Wives and children will also try to flee. Every person will be stuck in their own difficulty. Who will help another person? Sayyiduna Adam عَلَيْهِ السَّلَام will be commanded: 'O Adam! Separate the group of hell-dwellers.' He will ask, 'How many out of how many?' It will be said, '999 from every 1000.' This is

that time when a child will turn old due to grief, the pregnant woman will miscarry; people will look like they are drunk whereas they will not be drunk, however the wrath of Allah Almighty is severe. In short, which difficulty can be mentioned! If there was only one, two, one hundred or one thousand difficulties, then a person could mention them, but there are thousands. And these calamities will not last for a few hours, a few days or a few months, rather, the Day of Judgement will be equivalent to 50,000 years. (*Sahih Bukhari, vol. 2, pp. 419-420, Hadith 3348; Part 29, Surah Al-Ma'aarij, verse 4; Al-Durr-e-Mansoor, vol. 8, p. 279*)

Question: How will salvation be attained from these difficulties?

Answer: About half of Judgement Day will have passed when the people of *Mahshar* will consult with each other that we should search for an intercessor for ourselves who will free us from these calamities. We do not yet know where will we go in the end. It will be decided after consultation that Sayyiduna Adam عَلَيْهِ السَّلَام is the father of all of us; Allah Almighty created him with His Own hand of power and granted him residence in Paradise and the rank of prophethood. We should go to his court; he will save us from this calamity.

In short, they will go to him with so many difficulties and say: 'O Adam, you are *Abul Bashar*; Allah Almighty created you with His hand of power, placed His chosen soul in you, made

the angels prostrate towards you, and granted you residence in Paradise. He taught you the names of all things and made you *Safi* (the chosen one). Do you not see what state we are in? Intercede for us so that Allah Almighty grants us salvation from this.’ (*Sahih Bukhari, vol. 2, p. 554, Hadith 7440*)

He will say: ‘This is not my status. I am worried about myself today. Allah Almighty is so wrathful today that He has never been wrathful like this before and nor will He show anger like this in the future; go to someone else.’ (*Sahih Bukhari, vol. 2, p. 415, Hadith 3340*)

The people will say: ‘Who shall we go to?’ It will be said: ‘Go to Sayyiduna Nuh عليه السلام as he was the first Messenger on earth sent for guidance.’ The people will go to Sayyiduna Nuh عليه السلام in the same state and after mentioning his excellence, they will say: ‘Intercede for us before your Lord so that He judges between us.’ They will get the same answer from him as well, ‘I am not worthy of this, I am worried about myself, go to someone else.’ They will ask: ‘Who are you sending us to?’ He will reply: ‘Go to Sayyiduna Ibrahim عليه السلام, as Allah Almighty has distinguished him with the rank of *Khaleel*, i.e. ‘His close friend’.’ People will gather there, and he will also reply in the same manner: ‘I am not worthy of this, I am worried about myself.’ They will ask: ‘Who are you sending us to?’ He will reply and send them to Sayyiduna Musa عليه السلام. There, they will receive the same answer. Then Sayyiduna

Musa عَلَيْهِ السَّلَام will send them to Sayyiduna Isa عَلَيْهِ السَّلَام. He will say the same thing: ‘This task is not for me. Today my Lord has shown such wrath which He has never shown before and nor will He do so in future. I am fearful about myself, go to someone else.’ The people will ask: ‘Who are you sending us to?’ He will reply:

‘Present yourself in the court of the one in whose hands victory has been placed, the one who is unafraid today and who is the master of the children of Sayyiduna Adam عَلَيْهِ السَّلَام. Go to the court of Sayyiduna Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He is the seal of the Prophets. He will intercede for you today; present yourselves before him, he is there.’

Then people will wander, stumble, cry, and present themselves in the court of the one who is the refuge for the helpless, by imploring: ‘O Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ Allah Almighty has placed the ability to ‘open the door’ in your hands. Today, you are satisfied.’ Besides, they will mention numerous other virtues: ‘Sayyidi, look at what calamity we are in? And what state we have reached. Please intercede for us in the court of Allah Almighty and save us from this affliction.’ He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will reply: ‘أَنَا كُنْتُ’ Translation: *I will do this.* ‘أَنَا صَاحِبُكُمْ’ *I am the one you have searched for all over.* After saying this, He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will present himself in the court of Allah Almighty and prostrate. It will be said:

يَا مُحَمَّدُ! اَرْفَعْ رَأْسَكَ وَقُلْ تُسَبِّحُ وَسَلِّ نُغْطِ وَاشْفَعُ تُشَفِّعُ

Translation: O Muhammad ﷺ! Raise your head and speak; your speech will be listened to. Ask; whatever you ask for will be granted. Intercede; your intercession will be accepted.

Then intercession will commence, to the extent that whoever had even less than a mustard seed worth of faith, He ﷺ will intercede for him and remove him from Hellfire, to the extent that whoever is a true believer, even though he does not have any good deeds, He ﷺ will even remove such a person from the Hellfire. Then all the Prophets will intercede for their nations. The honourable *Awliya*, martyrs, scholars, *Huffaz*, *Hujjaj*, in fact every person who has been granted any religious status, will intercede for those associated with them. Young children who died will intercede for their parents, to the extent that some people will come to the scholars and say: 'We gave you water for *Wudu* on such an occasion.' Another will say: 'I gave you clods for *Istinja*.' The scholars will then intercede for them. (*Derived from Sahih Bukhari, vol. 4, p. 542, Hadith 7410; Sahih Bukhari, vol. 2, p. 415, Hadith 3340; Al-Musnad li Imam Ahmad Bin Hanbal, vol. 1, p. 603, Hadith 2546*)

Question: How will the book of deeds be given to people on the Day of Judgement?

Answer: On the Day of Judgement, every person will be given

his book of deeds. (*Part 15, Surah Bani Israa'eel, verses 13-14*)

The pious will receive them in their right hand and the sinners will receive them in their left hand. The back of a disbeliever will be broken, and his left hand will be taken out from his back and then his book of deeds will be given to him from behind his back. (*Part 29 Surah Al-Haaqqah, verses 19-20; part 29, Surah Al-Inshiqaq, verses 10-12*)

Question: Mention something about the Pond of *Kawsar*.

Answer: The Pond of *Kawsar* which will be granted to the Beloved Prophet ﷺ is a reality. (*Al-Musnad li Imam Ahmad Bin Hanbal, vol. 4, p. 305; Sharh-ul-'Aqaaid Al-Nasafiyyah, p. 105*)

The area of this Pond is a distance of one month. (*Sahih Bukhari, vol. 4, p. 267, Hadith 6579*)

There are domes of pearls on its sides, all four sides are equal, i.e. angles are all established. Its soil is extremely fragrant, like musk. Its water is whiter than milk, sweeter than honey and purer than musk. The number of its vessels is greater than the number of stars. Whoever drinks its water will never suffer thirst again. Two rainspouts from Paradise always fall into it, one is made of gold and the other is made of silver. (*Sahih Muslim, pp. 1256-1260*)

Question: Mention something about the Scale (*Meezan*).

Answer: The Scale (*Meezan*) is a reality. The good and bad

deeds of people will be weighed on it. The meaning of the scale of good deeds being heavier is that it will move upwards, unlike the world where the heavier scale moves downwards.

(Minah-ur-Raud Al-Azhar, p. 95; Part 22, Surah Al-Faatir, verse 10; Fatawa Razawiyyah, vol. 29, p. 626)

Question: Mention something about the Bridge of *Siraat*.

Answer: The *Siraat* is true. This is a bridge which will be positioned on the back of Hellfire. It will be thinner than a strand of hair and sharper than a sword. It is the path to reach Paradise. First of all, the Beloved Prophet ﷺ will traverse it followed by the other Prophets and Messengers. Then this *Ummah* will cross followed by the other nations, and in accordance to the difference in deeds, people will cross in various ways. Some will pass with such speed as is the speed of the strike of lightning, i.e. it illuminates and disappears straight away, and some people will cross like a fast wind, some will cross like the way a bird flies and some like the way a horse runs. Some will cross like the way a man runs, to the extent that some will pass by dragging themselves on their buttocks, and some will cross at the speed of ants. There will be large hooks hanging on both sides whose size only Allah Almighty knows. These hooks will seize the person against whom an order will be given, however, some people will get injured but attain salvation, whereas, the hooks will make some people fall

into Hellfire, hurling them into destruction. (*Sahih Bukhari, vol. 1, p. 282, Hadith 806; Sahih Muslim, p. 115, Hadith 302*)

Question: Where will the Beloved Prophet ﷺ be at the time of accountability and crossing of the Bridge of Siraat?

Answer: Sometimes, he ﷺ will be at the Scale (*Meezan*). Whenever, he ﷺ will observe a decrease in the deeds of a believer, he ﷺ will intercede for him and save him. Then immediately, he ﷺ will be at the Pond of *Kawsar*. There, he will quench the thirst of the thirsty and from there, he ﷺ will be at the Bridge saving the fallen ones. In brief, he ﷺ will assist, all will call upon him and plead to him. Who can be called besides him? Everyone will be worried about themselves. Why would they ask about someone else? There will be only one noble personality who will not worry about himself, and the burden of the entire world will be his responsibility. (*Sahih Muslim, p. 127, Hadith 329; Sunan Tirmizi, vol. 4, p. 195, Hadith 2448*)

Question: Will the Day of Judgement be light upon anyone?

Answer: Yes, indeed. The Day of Judgement will be made so light for the elite bondsmen of Allah Almighty that it will seem like only such amount of time has passed which is equivalent to the time it takes to offer an obligatory Salah (prayer), in fact, it will seem even less than this, to the extent that for some, the whole day will pass within the blink of an eye. (*Shu'ab-ul-Iman,*

vol. 1, p. 325, Hadith 362; Mishkat-ul-Masabih, vol. 2, p. 317, Hadith 2563)

Paradise

Question: What is Paradise?

Answer: Paradise is an abode which Allah Almighty has prepared for the believers. He Almighty has provided such blessings in it which no eye has seen, no ear has heard and nor has the thought of these blessings crossed the heart of any person. (*Sahih Muslim, p. 1615, Hadith 2824*)

Any example that is given (of Paradise) is just for the purpose of comprehension; otherwise, the greatest worldly thing cannot even come close to anything in Paradise. If anything from Paradise equal to a nail became apparent in the world, then all the heavens and the earth would be adorned, and if the comb of a Paradise-dweller became apparent, it would extinguish the light of the sun just as the sun extinguishes the light of the stars. (*Sunan Tirmizi, vol. 4, p. 241, Hadith 2547*)

Question: Describe a Hoor (Maiden) of Paradise?

Answer: If any Maiden of Paradise glances towards the earth, the area between the earth and the heavens will become enlightened and filled with fragrance, and the light of the sun will fade away. Her scarf is better than the world and whatever is in it. (*Sahih Bukhari, vol. 4, p. 264*)

In another narration it states that if a Maiden of Paradise reveals her hand between the earth and the heavens, then due to its beauty, the creation would fall into trial, and if she made her scarf apparent, then before its beauty, the sun would become like a lamp is before the sun. (*Attargheeb Wattarheeb, vol. 4, p. 298*)

Question: How vast is Paradise?

Answer: In relation to the vastness of Paradise, Allah Almighty and His Beloved Prophet ﷺ know best. The summary is that it has 100 levels. The distance between every 2 levels is the same as the distance between the heavens and the earth. As for the distance of one level, an estimate can be taken from a narration in *Jami'-ut-Tirmizi* where it states that if the entire world was gathered in one level, it would accommodate for everyone. (*Sunan Tirmizi, vol. 4, pp. 238-239, Ahadith 3539-3540*)

There is a tree in Paradise, in whose shade, if a fast horse rider travels for 100 years, it (the shade) would still not finish. The doors of Paradise are so vast that the area from one side to the other will be equivalent to the distance that a fast horse can travel in 70 years. Even then, the amount of people entering will be so much that shoulders will collide with shoulders; in fact, the door will creak due to the rush. (*Sahih Muslim, p. 1517, Hadith 2727; Al-Musnad li Imam Ahmad Bin Hanbal, vol. 5, p. 475*)

Question: What types of houses are there in Paradise? What is the description of their doors? Describe the ground too.

Answer: There are a range of palaces made of precious stones, so clean and pure that the interior can be seen from the outside and the exterior can be seen from the inside. (*Attargheeb Wattarheeb*, vol. 4, p. 281)

The doors of Paradise are made of gold and silver bricks and cement of Musk. (*Majma'-uz-Zawaid*, vol. 10, p. 732)

One brick will be of gold and one of silver. The ground will be Saffron, and pearls and emeralds will take the place of stones. (*Sunan Daarimi*, vol. 2, p. 429, *Hadith 2821*)

In another narration it, mentions that one brick of 'Jannah al-'Adn' is made of white pearl, one is made of red rubies, one is made of green emeralds and the cement is Musk, with Saffron taking the place of grass. There will be stones of pearls and soil of amber. (*Attargheeb Wattarheeb*, vol. 4, p. 283, *Hadith 33*)

In Paradise, there will be tents made from each type of precious stone and these tents will be 60 miles in height.

Question: How many rivers are there in Paradise and what types of rivers are they?

Answer: There are 4 rivers in Paradise. The first is a river of water; the second is a river of milk, the third is a river of honey

and the fourth is a river of wine. Streams emerge from these and enter every home. (*Part 26, Surah Muhammad (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم)*, verse 15; *Al-Musnad li Imam Ahmad Bin Hanbal*, vol. 7, p. 242, *Hadith* 20072; *Al-Mirqat*, vol. 9, p. 616)

The streams in Paradise do not flow after the ground is dug; rather they flow above the ground. One side of the stream is made of pearls whilst the other side is made of rubies, and the ground is pure musk. (*Attargheeb Wattarheeb*, vol. 4, p. 286)

The wine of Paradise is not like the wine of this world which has a foul smell, a bitter taste and causes intoxication which makes the drinker lose his senses and utter indecent speech. That pure wine is free and devoid of these things. (*Part 26, Surah Al-Muhammad (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم)* verse 15; *Tafseer Ibn-e-Kaseer*, vol. 7, p. 289)

Question: What will the food and drink of Paradise be like?

Answer: The Paradise dwellers will receive every type of delicious food. Whatever they desire will immediately appear before them. (*Part 23, Surah Fussilat*, verse 31; *Tafseer Ibn-e-Kaseer*, vol. 7, p. 162)

If one sees a bird and then desires to eat its meat, it will appear before him immediately as cooked meat. (*Part 28, Surah Al-Waqi'ah*, verse 21; *Al-Durr-e-Mansoor*, vol. 8, p. 11)

If water, etc. is desired, then water skins will automatically arrive into the hands. They will contain water, milk, wine and honey exactly in accordance to the required amount. It will not be a drop less or a drop more than the desire. After drinking, they will automatically return to where they came from. Every individual will be given the strength of 100 people in terms of eating, drinking and intercourse. (*Attargheeb Wattarheeb, vol. 4, pp. 290-292, Ahadith 46-73; Al-Musnad, vol. 4, p. 74, Hadith 19289*)

Question: How will food be digested?

Answer: A fragrant and pleasing burp will occur and fragrant and pleasing sweat will emanate and all the food will digest. The fragrance of musk will emanate from the burp and sweat. (*Sahih Muslim, p. 1520, Hadith 2835*)

Question: Will there be hair on people's bodies in Paradise?

Answer: Apart from hair on the head, eyelashes and eyebrows, a dweller of Paradise will not have hair anywhere else on the body. All will be beardless, and will have Kohl naturally in the eyes; they will look 30 years of age and will never look older than this. (*Sunan Tirmizi, vol. 4, p. 244, Hadith 2554*)

Question: Will people have offspring in Paradise?

Answer: If Muslims desire children, then the conception, delivery and the complete age (i.e. 30 years) will occur instantly upon desiring a child. (*Sunan Tirmizi, vol. 4, p. 254, Hadith 2572*)

Question: Will there be sleep in Paradise?

Answer: There will be no sleep in Paradise as sleep is a kind of death and there is no death in Paradise. (*Al-Mu'jam Awsat-lil-Tabarani, vol. 1, p. 266, Hadith 919*)

Question: How will people of Paradise see Allah Almighty in Paradise?

Answer: After the duration of one worldly week after entering Paradise, permission will be granted to see Allah Almighty. The 'Arsh of Allah Almighty will appear and Allah Almighty will manifest a light into one of the gardens of Paradise. Pulpits will be set up for the dwellers of Paradise; pulpits of light, pulpits of pearls, pulpits of rubies, pulpits of emeralds, pulpits of gold, pulpits of silver, and the inferior ones from them will sit upon mounds of musk and camphor, and there is no inferior one amongst them. They will not consider those sitting upon chairs as superior to them. The vision of Allah Almighty will be so clear just like how every person sees the sun and the moon of the 14th night from their own spot, so the seeing of one will not prevent another from seeing. Allah Almighty will manifest light upon everyone. He will say to some: 'O so and so, son of so and so! Do you remember the day you did such and such thing?' He Almighty will remind him of certain sins. The bondsman will say: 'O Lord, did you not forgive me?' He Almighty will say: 'Yes. It is due to the vastness of My mercy that you reached this level.' They will all be in this state when

suddenly, a cloud will appear and shower fragrance upon them, such fragrance that people will never have experienced a fragrance like it before. Allah Almighty will say: 'Go towards the honour that I have prepared for you. Take whatever you desire.' Then people will go towards a market which will be encompassed by angels. It will have such items that no eye has ever seen, no ear has ever heard, and no heart has ever thought about. They will be given whatever item they desire and there will be no buying and selling. The dwellers of Paradise will meet one another in the market. A dweller with a low rank will see a dweller with a high rank and prefer his clothes, but their conversation will not finish except that he will think, 'My clothes are better than his', and this is because in Paradise, no one will suffer grief. From there, they will return to their own homes. Their wives will welcome them and after congratulating them, they will say: 'You returned, and your beauty is greater than when you left us.'

They will reply: 'We were honoured to sit in the court of the Creator, so it was befitting for us to become like this.' (*Sunan Tirmizi, vol. 4, p. 246, Hadith 2558*)

Question: If the dwellers of Paradise desire to meet each other, how will they do so?

Answer: If the dwellers of Paradise want to meet each other, then the throne of one will travel towards another. In one narration, it mentions that exceptionally great modes of

transportation and horses will be brought to them and so they will board them and travel wherever they like. (*Attargheeb Wattarheeb*, vol. 4. P. 304, *Hadith 115*; *Sunan Tirmizi*, vol. 4, p. 244, *Hadith 2553*)

Question: What is the ruling upon the one who denies Paradise and Hell?

Answer: Paradise and Hell are a reality. The one who denies them is a disbeliever. (*Sharh Al-'Aqaaid-ul-Nasafiyyah*, p. 105; *Al-Hadeeqah-tul-Nadiyyah*, vol. 1, p. 303' *Al-Shifa'*, vol. 2, p. 290)

Question: Do Paradise and Hell exist right now?

Answer: It has been thousands of years since Paradise and Hell were created and they exist right now. It is not the case that they have not yet been formed and will be created on the Day of Judgement. (*Sharh Al-'Aqaaid-ul-Nasafiyyah*, pp. 105-106; *Minah-ur-Raud Al-Azhar*, p. 98)

Hellfire

Question: What is Hell?

Answer: It is a place which is the manifestation of the might and magnificence of the Almighty and All-Powerful. Just as there is no limit to His mercy and blessing such that wherever a person's thought and observations reach, that is only a particle of His countless blessings. Similarly, there is no limit to

His wrath and fury such that every pain and harm that can be conceived is only a small part of His limitless punishment.

(Bahar-e-Shari'at, Part 1, p. 163)

Question: What will be done to the one who will be punished the least in Hell?

Answer: The one who will receive the least punishment will be made to wear shoes of fire which will boil his brain just like a metal utensil boils. He will think that he is being inflicted with the greatest punishment, whereas he will actually be facing the lightest punishment. *(Sahih Muslim, p. 134, Hadith 364)*

Allah Almighty will ask the one who will face the lightest punishment: 'If all the earth was yours, would you give it as ransom to save yourself from this punishment?' He will say: 'Yes, indeed.' He Almighty will say: 'When you were in the loins of Sayyiduna Adam عَلَيْهِ السَّلَام, We commanded you with something much easier which was to not disbelieve, but you did not accept it.' *(Sahih Bukhari, vol. 2, p. 413)*

Question: Describe the fire of Hell?

Answer: The fire of this world is a portion from the 70 portions of that fire. *(Sahih Muslim, p. 1523)*

The fire of Hell was ignited for 1000 years, to the extent that it turned red. Then it was ignited for another 1000 years until it turned white, and then it was ignited for a further 1000 years

until it turned black. So now it is completely black and has no element of light. (*Sunan Tirmizi, vol. 4, p. 266*)

Sayyiduna Jibraeel عليه السلام said to the Beloved Prophet صلى الله عليه وآله وسلم whilst taking an oath: ‘If Hellfire was opened equal to the tip of a needle, then all the inhabitants of the earth would die due to its heat.’ And He said whilst taking an oath: ‘If any guard of Hellfire became apparent to the people of the world, then all the inhabitants of the earth would die due to his awe.’ He took an oath and said: ‘If a single chain from the shackle of a dweller of hell was placed on a mountain, it would tremble and not remain firm, to the extent that it would sink into the ground.’ (*Al-Mu’jam-ul-Awsat-lil-Tabarani, vol. 2, p. 78, Hadith 2583*)

The fire of the world supplicates to Allah Almighty for not to be taken again into the fire of Hell. However, it is astonishing that man carries out those actions which will take him to Hell, but does not fear the fire (of Hell) of which even the fire (of this world) is fearful and seeks refuge. (*Sunan Ibn-e-Majah, vol. 4, p. 528*)

Question: What is the depth of Hell?

Answer: Allah knows best how deep Hell is. It is mentioned in a narration that if a boulder was thrown from the edge of Hell into it, it would not even reach the bottom in 70 years, and if a lead cannonball to the size of a human head was thrown from

the sky to the earth, it would reach the earth before night enters despite it being a distance of 500 years. (*Sunan Tirmizi, vol. 4, pp. 260-265*)

Question: What kind of punishments will there be in Hell?

Answer: There will be many different types of punishments in Hell. Angels will strike with such heavy maces that if one mace was placed on the earth, and all Jinns and Humans came together, they would not be able to pick it up. (*Al-Musnad li Imam Ahmad Bin Hanbal, vol. 4, p. 58, Hadith 11233*)

Scorpions, the size of a Bactrian camel's neck, and snakes which only Allah Almighty knows the size of, if they bite just once, the burning, pain and restlessness will remain for 1000 years. (*Al-Musnad li Imam Ahmad Bin Hanbal, vol. 6, p. 217, Hadith 17729*)

Boiling water which is like burnt oil dregs will be given as drink. As soon as it is brought close to the mouth, the skin on the face will fall due to its heat. Hot water will be poured on the head. (*Part 15, Surah Al-Kahf, verse 29; Part 17, Surah Al-Hajj, verse 19*)

The pus flowing from the bodies of Hell-dwellers will be given as drink, and thorny cactus will be given as food. (*Part 13, Surah Ibraheem, verse 16; Part 25, Surah Dukhan, verse 43*)

It will be such that if one drop was to appear in this world, its heat and stench would destroy the livelihood of all the inhabitants of the world. (*Sunan Tirmizi, vol. 4, p. 263*)

And it will enter the throat and strangle him. (*Tafseer Tabari, vol. 12, p. 289*)

They will request water to remove that strangulation and will be given boiling water which, as soon as they bring close to their mouth, will lead to all the skin on the face to fall into that drink. As soon as it reaches the stomach, it will sever the intestines which will then flow out towards the feet like soup. (*Part 15, Surah Al-Kahf, verse 29; Sunan Tirmizi, vol. 4, p. 264, Hadith 2595; Tafseer Tabari, vol. 7, p. 430*)

Thirst will be so great that they will rush towards that water just like camels who are struck with great thirst. (*Al-Budoor Al-Saafirah li Suyuti, p. 428, Hadith 1446*)

Then, out of incapability, the disbelievers will consult one another and then call out to Sayyiduna Maalik عَلَيْهِ السَّلَام, the guard of Hell: ‘O Maalik! May your Lord terminate our matter.’ Sayyiduna Maalik عَلَيْهِ السَّلَام will not reply for 1000 years. Then, after 1000 years, he will say: ‘Why are you asking me? Ask the One Whom you disobeyed.’ For 1000 years, they will call Allah Almighty with His names of mercy. He will not reply for 1000 years. After that, when He replies, He will say: ‘Move away. Stay in Hell. Do not speak to me.’ At that time,

the disbelievers will lose hope of any good (reaching them).
(*Sunan Tirmizi*, vol. 4, p. 264)

And like the braying of a donkey, they will scream whilst crying. (*Sharh Al-Sunnah*, vol. 7, pp. 565-566, *Hadith 4316*)

Initially, tears will flow but when their tears finish, they will cry tears of blood. Whilst crying, holes like trenches will appear in their cheeks. The blood and pus from crying will be so much that if ships were placed into them, they would start sailing.
(*Sunan Ibn-e-Majah*, vol. 4, p. 531, *Hadith 4324*)

Question: Describe the appearance of Hell dwellers and the limbs of their body?

Answer: The appearance of Hell dwellers will be so repulsive that if any dweller of Hell was brought in that form to this world, then all the people would die due to his ugliness and stench. (*Attargheeb Wattarheeb*, vol. 4, p. 260)

And their bodies will be made so large that there will be a distance of 3 days from one shoulder to the other. (*Sahih Bukhari*, vol. 4, p. 260)

Each molar tooth will be the size of Mount Uhud, the thickness of the cheeks will be 42 handspans. The tongue will hang for 1 or 2 miles out of the mouth such that people will trample on it. The area of their sitting will be like the distance from Makka to Madinah. In Hell, their mouths will be shrivelled such that the

top lip will retract to the middle of the head and the bottom lip will dangle down to the navel. (*Al-Musnad li Imam Ahmad Bin Hanbal*, vol. 3, p. 231, *Hadith* 8418; *Sunan Tirmizi*, vol. 4, pp. 260-261-264)

From these points, it is understood that the appearance of disbelievers in Hell will not be like the human appearance, as human appearance is the most beautiful form. (*Part 30, Surah At-Teen, verse 4*)

Human appearance is beloved to Allah Almighty as it resembles the appearance of His Beloved ﷺ. In fact, the appearance of Hell dwellers is that which has been described above. (*Daqaaiq-ul-Akhbar*, p. 3; *Ma'aarij-un-Nubuwwah*, p. 41)

Question: What will happen to the disbelievers in the end in Hell?

Answer: What will happen to the disbelievers in the end is that they will be confined to a casket of fire which will be equal to thier height. Then, fire will be ignited in the casket and a lock of fire will be placed on it. Then this casket will be placed into another casket of fire and fire will be ignited between these two caskets and this will have a lock of fire placed on it as well. Then, after putting it into another chest and placing a lock of fire on it, it will be placed into fire. Now, every disbeliever will think that no one besides him remains in the fire, and this is

punishment upon punishment and there will now be eternal punishment for them. (*Al-Ba's wal Nushoor li Bayhaqi, vol. 2, p. 61, Hadith 524*)

When all dwellers of Paradise will have entered Paradise and only those people will remain in Hell who will stay in it forever, death will be brought between Paradise and Hell in the form of a ram and will be made to stand. Then an announcer will call the dwellers of Paradise who will glance out of fear that perhaps they are about to be ordered to exit Paradise. Then, he will call the dwellers of Hell. They will glance happily thinking that perhaps, they will gain salvation from this calamity. Then, he will ask them all, 'Do you recognise this?' They will all say, 'Yes. This is death'. It will be slaughtered and he will say: 'O dwellers of Paradise! There is everlasting life; now there is no death! O dwellers of Hell! There is everlasting life, now there is no death!' At this point, there will be happiness upon happiness for the Paradise dwellers and grief upon grief for the Hell dwellers. (*Sahih Bukhari, vol. 4, p. 260, Hadith 6548; Sunan Ibn-e-Majah, vol. 4, p. 532, Hadith 4327*)

Destiny

Question: What is destiny?

Answer: Whatever was going to occur and whatever someone was going to do, Allah Almighty knew this via His knowledge and wrote it. This is referred to as destiny. (*Al-Fiqh-e-Akbar, p. 40*)

Question: Has the knowledge of Allah Almighty or His writing made humans powerless?

Answer: It is not the case that we are forced to do what He wrote; rather, He wrote according to what we would do. A sin has been written down for Zaid because he was going to do that sin. If Zaid was someone who would do good, Allah would have written good for him. Therefore, Allah's knowledge or His writing has not rendered anyone incapable. (*Sharh Al-Nawavi, vol. 1, p. 27; Fatawa Razawiyyah, vol. 29, p. 286*)

Question: What is the ruling on the one who denies destiny?

Answer: The Beloved Prophet ﷺ has referred to the one who denies destiny as the fire worshipper of this Ummah. (*Sunan Abi Dawood, p. 1567*)

Question: How many types of destiny are there?

Answer: There are three types of destiny.

1. **Mubram-e-Haqeeqi** – In the knowledge of Allah Almighty, it is not dependent on anything. It is not possible for this to change. If elite beloved ones of Allah Almighty happen to ask for something from this, then they are returned from this thought.
2. **Mu'allaq-e-Mahz** – It has been made apparent in the scrolls of the angels that it is dependent on something. The

majority of the Awliya have access to this, it is repelled due to their supplications.

3. ***Mu'allaq Shabeeh Ba-Mubram*** – It being dependant on something is not written in the scrolls of the angels but it is dependant on something in the knowledge of Allah Almighty. It can also be called Mubram in relation to the scrolls of the angels. Elite Awliya have access to this. It is regarding this that Sayyiduna Ghaus al-A'zam رَحِمَهُ اللهُ عَنْهُ said: 'I repel Qaza-e-Mubram.' (*Maktubaat-e-Imam Rabbani, vol. 1, pp. 123-124*)

Question: Should one ponder a lot about destiny?

Answer: Issues of destiny cannot be comprehended by normal minds and pondering too much about it is a cause of destruction. Sayyiduna Abu Bakr Siddeeq and Sayyiduna Umar Farooq رَحِمَهُ اللهُ عَنْهُمَا were prevented from discussing this issue. (*Al-Mu'jam-ul-Kabeer, vol. 2, p. 95, Hadith 1423*)

Where do you and I stand?! Understand this much that Allah Almighty has not made a human lifeless and motionless like a stone and other inanimate objects, rather, He has given him a type of authority that enables him to do something if he wants to, or to avoid it if he desires. Along with this, He has given him an intellect so that he may recognise good and bad, and benefit and harm, and He Almighty has provided every type of provisions and means, so that whenever he wants to do

something, the appropriate type of provisions becomes available and this is why there is accountability. (*Minh-ur-Raud Al-Azhar*, pp. 42-43; *Al-Hadeeqah-tul-Nadiyyah*, vol. 1, p. 262)

Faith and Disbelief

Question: What is faith and disbelief?

Answer: Faith refers to wholeheartedly affirming all those things that are the necessities of the religion. Denying any necessity of the religion is disbelief, even if one affirms the rest of the necessities of the religion. (*Sharh-ul-‘Aqaaid, Al-Nasafiyyah*, p. 120; *Al-Musamarah wal Musayarah* p. 330)

Question: What is meant by the necessities of the religion?

Answer: Necessities of the religion are those religious rulings that all learned and laymen people know, such as the oneness of Allah Almighty, the prophethood of the Prophets, Paradise and Hell, resurrection etc. For example, the belief that the Beloved Prophet ﷺ is the Seal of all Prophets and that there can be no new prophet after the Beloved Prophet ﷺ. Laymen refers to those Muslims who are not considered from the category of the scholars, however, they are blessed with the company of the scholars and they are passionate about learning Islamic rulings. It does not refer to those who live in the wilderness and mountains who cannot even recite the Kalimah properly, as their unawareness of the

necessities of the religion does not turn that ‘necessity’ into something which is unnecessary. However, for them to be Muslims, it is necessary that they do not reject the necessities of the religion and they should have the belief that whatever Islam consists of, it is true. They must have believed in all of it overall. (*Fatawa Razawiyyah, vol. 1, p. 181; Al-Hindiyyah, vol. 2, p. 263*)

Question: To be a believer, is it sufficient to only affirm in the heart or is it necessary to testify with the tongue as well?

Answer: Real faith refers only to affirmation. As for testifying, the detail regarding this is that after affirmation, if a person did not get the opportunity to openly express his faith, then in the court of Allah Almighty, he is a believer. If he did get the opportunity and he was demanded to do so but he did not testify, then he is a disbeliever. If he was not demanded to express his faith, then he will be considered a disbeliever according to worldly rulings. His funeral prayer will not be offered and nor will he be buried in a Muslim graveyard. However, in the court of Allah Almighty, he is a believer if he did not express anything against Islam. (*Sharh Al-‘Aqaaid Al-Nasafiyyah, pp. 120-124; Al-Durr-e-Mukhtar, vol. 6, p. 342, Fatawa Razawiyyah, Part 14, p. 124*)

Question: Are actions of the body a part of faith?

Answer: Actions of the body are not a part of faith at all. (*Sharh Al-‘Aqaaid Al-Nasafiyyah, p. 120*)

Question: If someone is forced to speak a word of disbelief or he will be killed, what is the ruling?

Answer: If **مُضْطَرَّ** someone was forced to express a word of disbelief, i.e. if he was threatened that he would be killed or a limb of his would be cut and he believes that the one who is threatening is able to carry out these things, then in this state, he has been excused to utter a word of disbelief, but the condition is that his heart is satisfied with faith as it was before. Even then, it is superior to be killed and not to utter a statement of disbelief. (*Rad-ul-Muhtar*, vol. 6, p. 346)

Question: Is there a middle path between faith and disbelief?

Answer: There is no middle path between faith and disbelief. A person will either be a Muslim or a disbeliever. There is no third option, i.e. being neither a Muslim nor a disbeliever. (*Al-Tafseer-ul-Kabeer*, vol. 6, p. 206)

Question: Who is an *Asli* disbeliever?

Answer: Whoever does not embrace Islam is a disbeliever.

Question: What is meant by the term ‘Murtad’ (Apostate)?

Answer: A Murtad (apostate) is that individual who turns to disbelief after embracing Islam by denying any matter which is from the necessities of the religion. This action of his is called *Irtidaad* (apostasy). (*Al-Durr-e-Mukhtar*, vol. 6, p. 344)

Question: Who is a *Munafiq* (Hypocrite)?

Answer: The one who makes a claim of Islam from the tongue but rejects Islam in the heart is a *Munafiq* (hypocrite). This action of his is called *Nifaq* (hypocrisy). (*Tafseer Khaazin, vol. 1, p. 26*)

Question: What is meant by the term *Mushrik* (Polytheist)?

Answer: The one who believes that someone besides Allah Almighty is *Wajib al-Wujood* or worthy of worship is a *Mushrik*. This is the worst type of disbelief. This action of his is called *Shirk* (polytheism). (*Sharh Al-'Aqaaid-ul-Nasafiyyah, p. 78*)

Question: Is the one who commits a major sin a Muslim?

Answer: Yes. The one who commits a major sin is a Muslim and he will go to Paradise, either due to being forgiven by Allah Almighty purely out of His grace or after the intercession of the Beloved Prophet ﷺ, or after being punished for some time for what he did. After this, he will never leave Paradise. (*Al-'Aqaaid-li-'Umar Al-Nasafi, p. 221*)

Question: What is the ruling on the one who supplicates for the forgiveness of a disbeliever after he has died?

Answer: The one who supplicates for the forgiveness of a disbeliever after he has died, or he refers to a deceased apostate as *Maghfoor* (forgiven) or *Marhoom* (favoured with divine

mercy), or he says '*Bekunth Bashi*' (paradise-dweller) to a deceased Hindu, he himself is a disbeliever. (*Fatawa Razawiyyah*, vol. 21, p. 228)

Question: Are there such actions which if carried out result in disbelief?

Answer: Yes. The one who commits certain actions which categorically negate faith is a disbeliever. For example, prostrating towards an idol or the moon and the sun, killing a Prophet, insulting a Prophet or the Noble Qur'an or the Blessed *Ka'bah*, these things are most definitely disbelief. (*Sharh Al-'Aqaaid Al-Nasafiyyah*, pp. 109-110)

Similarly, some actions are signs of disbelief. For example, wearing a *Zunnar* (cross thread worn around the body by Hindus), keeping a lock of hair (on the crown of the head like Hindus), marking the forehead (with saffron like Hindus), the grand Jurists have referred to the one who does these things as a disbeliever. So, when disbelief is the result of these actions, the committer of such actions will be commanded to re-embrace Islam and thereafter renew his marriage with his wife. (*Minh-ur-Raud Al-Azhar-lil-Qaari*, p. 185; *Fatawa Razawiyyah*, vol. 24, p. 549)

Statements of disbelief

Question: Today, ignorance is widespread. People sometimes, out of ignorance, even say such statements which are prohibited, rather they are blasphemous. What is the ruling on learning such knowledge which will save a person from these statements?

Answer: It is obligatory to learn knowledge about prohibited and blasphemous statements. (*Fatawa Shaami, vol. 1, p. 107*)

Question: How will we come to know that a certain statement is disbelief?

Answer: To identify such statements, keep in mind the following principles:

1. It is blasphemy to call Allah Almighty incapable. Therefore, such statements which indicate that Allah Almighty is incapable are blasphemous. For example, to say to a person who is talkative, 'Even Allah Almighty cannot compete with your tongue, so how can I?' This is disbelief. Similarly, a person said to another, 'Why don't you control your wife?' to which he replied, 'Allah Almighty does not have control over women, how would I?' (*Khulasa Fatawa, vol. 4, p. 384*)
2. Establishing a location for Allah Almighty is disbelief as He is free from place. To say 'Allah Almighty is above and

you are below' is a statement of disbelief. (*Fatawa Al-Khaniyyah, vol. 2, p. 470*)

3. To belittle the punishment of Allah Almighty is disbelief. Therefore, if it was said to someone, 'Do not sin, otherwise you will be thrown into hellfire' and he replied, 'I do not fear Hellfire' or he said 'I do not care at all about the punishment of Allah عَزَّوَجَلَّ', or one person said to another 'Do you not fear Allah Almighty?' and he angrily replied 'No' or he said 'What can God do apart from throwing someone into Hell', all of these are statements of disbelief. (*Fatawa Hindiyyah, vol. 2, pp. 260-262*)
4. To object to Allah Almighty is also disbelief. Therefore, if an impoverished person looked at his destitution and said, 'O Allah, so and so is also Your bondsman, you have given him many blessings and I am also your bondsman, you have given me immense grief and hardship. What justice is this?' To say this is disbelief. Similarly, after being afflicted with calamities, he said 'You have taken my wealth and my children, You have taken this and that, what will You do now? What is left which You have not already done?' To utter this is disbelief. (*Fatawa Hindiyyah, vol. 2, pp. 262-275*)
5. To insult the Prophets عَلَيْهِمُ السَّلَام, to blaspheme them or to attribute immorality and immodesty to them is disbelief.

For example, (Allah forbid) to associate fornication with Sayyiduna Yusuf عَلَيْهِ السَّلَام. (*Fatawa Hindiyyah, vol. 2, p. 263*)

6. The one who does not consider the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to be the final Prophet amongst all the Prophets or he insults the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in any way or speaks ill of him, he belittles the blessed hair of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he refers to the blessed clothes of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as unclean and dirty, or he says that the nails of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ were very long - all of these are statements of disbelief.

Likewise, if someone said, 'After eating food, the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would lick his blessed fingers thrice', and in reply someone said, 'This is against etiquette' or he belittles any *Sunnah*, for example, growing the beard, trimming the moustache, wearing the Imamah or hanging the Shimla - to disrespect these things is disbelief if the purpose was to insult the *Sunnah*. (*Fatawa Hindiyyah, vol. 2, p. 263*)

7. The one who speaks ill of or insults Sayyiduna Jibraeel عَلَيْهِ السَّلَام or Sayyiduna Mika'eel عَلَيْهِ السَّلَام or any angel is a disbeliever. To say that 'the Angel of death has arrived' upon seeing an enemy or someone who is detested, or to say 'I consider him an enemy in the same way as I consider the angel of death an enemy', if the intention is to speak ill

of the angel of death, then it is disbelief, and if it was said out of dislike for death, then it is not disbelief. (*Fatawa Hindiyyah, vol. 2, p. 266*)

8. To criticise any verse of the Noble Qur'an or to insult it or to mock it is disbelief. For example, when they are told to refrain from shaving the beard, many beardless people say 'كَلاَّ سَوْفَ تَعْلَمُونَ', which they explain with the Urdu statement, 'Kalla Saaf karo', which is distortion and alteration of the Noble Qur'an and it falls under mocking and joking with the Qur'an, and both of these things are disbelief. Similarly, people frequently recite verses of the Noble Qur'an out of place during their conversations and the purpose is to laugh and mock. For example, a person was called to offer Salah with congregation, he replied 'I will not offer Salah with congregation, rather I will offer it alone as Allah Almighty has said: 'إِنَّ الصَّلَاةَ تَنْهَى' (taking the Arabic word تنهى to mean the Urdu word 'Tanhah' which means 'alone' even though the Arabic word means something completely different). (*Fatawa Hindiyyah, vol. 2, p. 266*)
9. It is disbelief to say something which gives the understanding that one is rejecting the obligation of Salah or belittling Salah. For example, someone was told to offer Salah and he replied, 'I offer Salah but there is no benefit'

or he said 'You offer Salah, how did it benefit you?' or he said 'What should I do by offering Salah, who I should I offer it for, my mother and father have died' or he said 'I have offered it abundantly, now my heart has had enough' or he said 'Offering it or not offering it are the same'. Similarly, a person only offers Salah in Ramadan and not afterwards, and he says, 'This is sufficient' or 'The amount that have been offered are plentiful because in Ramadan, one Salah is equivalent to seventy'. To say this is disbelief as it is understood to be a rejection of the obligation of Salah. (*Fatawa Hindiyyah, vol. 2, pp. 267-268*)

10. It is disbelief to say things which lead to the disrespect and belittlement of fasting. For example, a person does not keep the Fast of Ramadan and says, 'The one who has no food should fast' or he says, 'When Allah Almighty has given food, then why should we starve to death?' (*Bahar-e-Shari'at, Part 9, p. 465*)
11. To insult sacred knowledge or a scholar unnecessarily, i.e. only due to him being a scholar of sacred knowledge, is disbelief. Similarly, to imitate a scholar, e.g. to make someone sit on the pulpit etc. and to sarcastically ask him questions and then to hit him with a pillow etc. and mock him, is disbelief. (*Fatawa Hindiyyah, vol. 2, p. 270*)
12. To insult the Shari'ah is disbelief. For example, if a person says, 'I do not acknowledge Shari'ah' or a Fatwa (verdict)

given by a cautious scholar was presented to him and he said, 'I do not accept the Fatwa' or he threw the Fatwa on the floor. A person was told a Shari' ruling, i.e. the ruling in this matter is such, and he replied 'We will not act upon Shar'iah, we will stick to customs'. To say this is disbelief according to some *Mashaaikh*. (*Fatawa Hindiyyah, vol. 2, p. 272*)

13. To teach and instruct Muslims about statements of disbelief is disbelief even if it is out of fun and joke. A person taught someone to disbelieve and said, 'Become a disbeliever' - regardless of whether he commits disbelief or not, the one who instructed this has become a disbeliever. (*Bahar-e-Shari'at, Part 9, p. 465*)

Question: Some people say that 'A disbeliever should not even be called a disbeliever, how do we know if he will die upon disbelief?' What is the ruling on them saying this?

Answer: It is totally incorrect to say this. The Noble Qur'an has called a disbeliever a disbeliever and has given the command to do so by saying in the Quran **قُلْ يَٰٓأَيُّهَا الْكَافِرُونَ**, otherwise you should not call a Muslim a Muslim either as you do not know if he will die upon Islam. The end state is known to Allah Almighty, however, the Shari'ah has kept a distinction between a disbeliever and a Muslim. (*Bahar-e-Shari'at, Part 9, p. 455*)

Question: A person wanted to say one thing but instead, a statement of disbelief was uttered. What is the ruling on this?

Answer: If a person wanted to say one thing but instead, a statement of disbelief was uttered, he will not become a disbeliever as long as he expresses hatred for doing so in such a way that even the listeners realise that he said it by mistake. However, if he was stubborn about what he said, he is now a disbeliever as he supports disbelief. (*Radd-ul-Mukhtar*, vol. 6, p. 353)

Question: If the thought of a statement of disbelief develops in the heart and a person believes that it is evil to say it with the tongue, what is the ruling?

Answer: It is not disbelief if the thought of a statement of disbelief developed in the heart and a person believes that it is evil to say it with the tongue, rather, it is a clear sign of faith because if he did not have faith in his heart, then why would he consider it evil! (*Fatawa Hindiyyah*, vol. 2, p. 283)

Question: If someone uttered a statement of disbelief, what is the ruling on his marriage?

Answer: If the statement of disbelief was definitive, his wife exits his wedlock. Then, after embracing Islam, if the woman agrees, then he can marry her once again, otherwise she can marry whoever she desires. He has no right to prevent her from marrying someone else and if after embracing Islam, he kept her as a wife and did not perform *Nikah* again, then

intercourse with her will be counted as adultery and any children born from it will be illegitimate children. If the statement of disbelief is not explicit, i.e. some scholars consider him a disbeliever and some do not, for example, according to the jurists he is a disbeliever and according to the theologians he is not a disbeliever, then even in this case, he will be commanded to renew his faith and marriage. (*Al-Durr-e-Mukhtar*, vol. 6, p. 377)

Question: What is the method of renewing faith?

Answer: Repentance from a statement of disbelief that one intends to seek forgiveness from will only be accepted when he acknowledges that statement to be disbelief and he detests it from the heart. The disbelief that was committed should be mentioned in the repentance. He should say the following when repenting: ‘O Allah! I repent from so and so statement of disbelief that I said. **لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**’ (There is none worthy of worship besides Allah Almighty, Muhammad **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** is the Messenger of Allah Almighty).’ In this manner, repentance from a specific statement of disbelief has occurred and faith has been renewed as well.

If (Allah forbid) a person said multiple statements of disbelief and he does not remember all of what he said, he should say: ‘O Allah! I repent from all the statements of disbelief that I uttered.’ He should then recite the Kalimah. (If one knows the

translation of the Kalimah, it is not necessary to say the translation).

If one does not know whether he uttered a statement of disbelief or not, but he still wants to repent out of caution, then he should say: 'O Allah! If any statement of disbelief has occurred from me, I repent from it.' After saying this, he should read the Kalimah.

Question: How does one renew his *Nikah*?

Answer: it is not necessary to gather people for this purpose as *Nikah* only consists of proposal and acceptance (*Ijaab & Qabool*). However, at the time of *Nikah*, it is necessary for there to be at least 2 Muslim males or one Muslim male and 2 Muslim females as witnesses. The sermon of *Nikah* is not a condition, rather it is *Mustahab*. If one does not know the sermon, then he can recite Surah al-Fatihah after **بِسْمِ** and **أَعُوْذُ بِاللّٰهِ**. It is necessary to give at least 10 Dirhams (30.618g of silver according to today's weight) or its price as dowry. Now, in the presence of the aforementioned witnesses, do the proposal i.e. say to the woman: 'I have married you in exchange of 3,000 Pakistani rupees (for example) as dowry.' The woman should reply: 'I have accepted.' Now, the *Nikah* is established. It is also permissible for the woman to propose and for the man to say: 'I have accepted' - the *Nikah* would be established. After the *Nikah*, the woman can also forgive the dowry if she wishes.

However, the man should not ask the woman to forgive the dowry without a *Shari'* need.

The Noble Companions رَضِيَ اللَّهُ عَنْهُمْ

Question: Who is a Companion?

Answer: A Muslim who saw the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in a state of faith and also passed away in a state of faith, that noble individual is a Companion. (*Fath-ul-Baari*, vol. 8, p. 3)

Question: What should our belief be regarding the Companions?

Answer: All companions are righteous and upright. Whenever they are mentioned, it is necessary to do so with goodness. (*Sharh-ul- 'Aqaaid Al-Nasafiyyah*, p. 162; *Minah-ur-Raud Al-Azhar*, p. 71)

Question: How is it to show enmity (Allah forbid) to any Companion?

Answer: Showing animosity towards any Companion is deviancy, misguidance and makes one worthy of Hellfire as it is enmity towards the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Such a person is *Raafidi* even if he accepts the four Caliphs and refers to himself as a *Sunni*. For example, showing enmity towards Sayyiduna Ameer Mu'awiyah رَضِيَ اللَّهُ عَنْهُ and his father Sayyiduna Abu Sufyan رَضِيَ اللَّهُ عَنْهُ and mother Sayyidatuna Hindah رَضِيَ اللَّهُ عَنْهَا. Likewise, showing enmity towards Sayyiduna

‘Amr Bin ‘Aas, Sayyiduna Mughayrah Bin Shu’bah, Sayyiduna Abu Musa Ash’ari رَضِيَ اللَّهُ عَنْهُمْ and even Sayyiduna Wahshi رَضِيَ اللَّهُ عَنْهُ, who prior to accepting Islam martyred Sayyiduna Ameer Hamzah رَضِيَ اللَّهُ عَنْهُ and after embracing Islam, he killed the filthiest individual known as Musaylimah Kazzaab. He himself would say: ‘I killed the best and worst of people.’ To insult any one of these individuals is misguidance and the one who does so is a *Raafidi* even though it is not as bad as insulting the *Shaykhayn* (Sayyiduna Abu Bakr and Sayyiduna Umar رَضِيَ اللَّهُ عَنْهُمَا), as insulting them, rather even denying their caliphate, is disbelief according to the Jurists. (*Sunan Tirmizi*, vol. 5, p. 463, *Hadith 3888*; *Fath-ul-Baari*, vol. 1, p. 304)

Question: Can any saint reach the rank of a Companion?

Answer: No matter how high ranking a saint is, he cannot reach the rank of any Companion. (*Al-Mirqat*, vol. 9, p. 282, *Hadith 5401*; *Fatawa Razawiyyah*, vol. 29, p. 357)

Question: How is it to involve oneself in discussing the differences that the Companions had amongst themselves and taking one side whilst speaking ill of the other?

Answer: It is strictly prohibited to discuss such events that occurred amongst the Companions. A Muslim should consider that they were all devotees and true followers of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Bahar-e-Shari’at*, Part 1, p. 254)

Question: Are all the Companions dwellers of Paradise?

Answer: Yes, indeed. All companions are dwellers of Paradise. They will not even hear the slightest voice coming from Hell and will remain engaged in their heartfelt desires. The great fear of *Mahshar* will not distress them. The angels will welcome them by saying: ‘This is the day that you were promised.’ All these meanings are mentioned in the Qur’an.
(Part 17, Surah Al-Anbiya, verses 101-103)

Question: How is it to criticise the Companions رَضِيَ اللَّهُ عَنْهُمْ for their mistakes?

Answer: The Noble Companions رَضِيَ اللَّهُ عَنْهُمْ were neither Prophets nor angels, so they were not immune from sins. Some of them committed mistakes, but to criticise them for anything is opposition to Allah Almighty and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. In Surah Hadeed, Allah Almighty has mentioned two divisions of the Companions:

1. Those that accepted Islam before the conquest of Makkah Al-Mukarramah
2. Those that accepted Islam after the conquest of Makkah Al-Mukarramah

And He gave superiority to the first over the second, and said:

وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ ط

And Allah has promised Paradise to all of them,

*[Kanz-ul-Iman (translation of Quran)] (Part 27, Surah Al-Hadeed,
Verse 10)*

Alongside this, He said:

وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

And Allah is Aware of your deeds.

*[Kanz-ul-Iman (translation of Quran)] (Part 27, Surah Al-Hadeed,
Verse 10)*

So when Allah Almighty, whilst being aware of all their actions, passed the judgement that ‘We have promised them Paradise without punishment as well as honour and reward’, what right does anyone else have left to criticise them for any action of theirs! Does the one who criticises then want to establish his own kingdom independent from Allah Almighty! *(Al-Tafseer-ul-Kabeer, vol. 5, pp. 242-243; Fatawa Razawiyyah, vol. 29, pp. 100-101-264-336-361-363)*

Question: What is the belief of *Ahl al-Sunnah* regarding Sayyiduna Ameer Mu’awiyah رَضِيَ اللّٰهُ عَنْهُ?

Answer: Sayyiduna Ameer Mu’awiyah رَضِيَ اللّٰهُ عَنْهُ is a Companion of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. It is mentioned in *Sahih Bukhari* that someone mentioned Sayyiduna Ameer Mu’awiyah رَضِيَ اللّٰهُ عَنْهُ before Sayyiduna Ibn-e-Abbas رَضِيَ اللّٰهُ عَنْهُمَا and he replied: ‘دَعُهُ فَإِنَّهُ قَدْ صَحِبَ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم’

i.e. 'He is a Companion of the Beloved Prophet ﷺ' (Sahih Bukhari, vol. 1, p. 531)

And it is the belief of the *Ahl al-Sunnah* that all the Companions are the people of truth and righteousness, and they are upright.

Question: Is Sayyiduna Ameer Mu'awiyah رضى الله عنه a *Mujtahid* Companion?

Answer: Yes, indeed. Sayyiduna Ameer Mu'awiyah رضى الله عنه was a *Mujtahid*. The proof for this is found in the narration of Sayyiduna Abdullah Ibn-e-Abbas رضى الله عنهما which is mentioned in *Sahih Bukhari*. (Sahih Bukhari, vol. 2, p. 505, Hadith 3765)

Question: What is the position of *Ahl al-Sunnah* regarding the conflict that took place between Sayyiduna Ali and Sayyiduna Ameer Mu'awiyah رضى الله عنهما?

Answer: Sayyiduna Ameer Mu'awiyah رضى الله عنه was a *Mujtahid* and both correct and incorrect rulings emanate from a *Mujtahid*. However, there is no repercussion whatsoever in the court of Allah Almighty for a *Mujtahid* when he makes a mistake. The conflict between Sayyiduna Ameer Mu'awiyah رضى الله عنه with Sayyiduna Ali رضى الله عنه was a mistake in *Ijtihad* (independent reasoning), and the verdict is that which was passed by the Beloved Prophet ﷺ, the truth was with Sayyiduna Ali رضى الله عنه and Sayyiduna Ameer Mu'awiyah

رضي الله عنه was forgiven. (*Sharh-ul-'Aqaaid Al-Nasafiyyah*, p. 175; *Minh-ur-Raud Al-Azhar-lil-Qaari*, p. 133)

Question: Some people say, when the name of Sayyiduna Ameer Mu'awiyah رضي الله عنه is mentioned alongside the name of Sayyiduna Ali رضي الله عنه, the term 'رضي الله عنه' should not be mentioned with the name of Sayyiduna Ameer Mu'awiyah رضي الله عنه?

Answer: The opinion of some ignorant people that when the name of Sayyiduna Ameer Mu'awiyah رضي الله عنه is mentioned alongside the name of Sayyiduna Ali رضي الله عنه, then the term 'رضي الله عنه' should not be mentioned is completely false and unfounded. The Scholars have ordered that 'رضي الله عنه' should be mentioned unconditionally alongside the pure names of the Companions. This exclusion is initiating a new *Shari'ah*. (*Naseem-ul-Riyad*, vol. 5, p. 93)

The Rightly Guided Caliphs

Question: Who is meant by the term 'The Rightly Guided Caliphs'?

Answer: After the passing of the Beloved Prophet ﷺ, the truthful successor and unconditional Imam was Sayyiduna Abu Bakr Siddeeq رضي الله عنه, followed by Sayyiduna Umar, then Sayyiduna Usman رضي الله عنهما, then Sayyiduna Ali رضي الله عنه and then for 6 months, Sayyiduna Imam Hasan رضي الله عنه. These Noble personalities are referred to as 'The Rightly Guided Caliphs' and their caliphate is called 'Khilafat-e-Rashidah', as

they completely fulfilled the right of being the true deputies of the Beloved Prophet ﷺ. (*Minah-ur-Raud Al-Azhar*, p. 28; *Fayd-ul-Qadeer*, vol. 4, p. 664)

Question: What is the order of the superiority of the four Caliphs?

Answer: Siddeeq-e-Akbar رَضِيَ اللَّهُ عَنْهُ is the greatest individual after the Prophets and Messengers, followed by Umar Farooq, then Usman-e-Ghani and then Maula Ali رَضِيَ اللَّهُ عَنْهُمْ. Their Caliphate is in accordance to their excellence. Meaning, the one who was superior and greater in the court of Allah Almighty received the caliphate first. It was not the case that their superiority was according to their caliphate. (*Sharh-ul-Aqaaid, Al-Nasafiyyah*, pp. 149-150)

Question: What is the ruling about the one who gives superiority to Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ over the Shaykhayn (Sayyiduna Abu Bakr and Sayyiduna Umar رَضِيَ اللَّهُ عَنْهُمَا)?

Answer: The one who gives superiority to Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ over the Shaykhayn is a misguided heretic. (*Fatawa Bazaziyyah*, vol. 6, p. 319; *Fath-ul-Qadeer*, vol. 1, p. 304)

Question: Who is the greatest from the companions after the four Caliphs?

Answer: The greatest companions after the four Caliphs are the remaining *Asharah Mubasharah*, Hasnayn Karimayn,

Ashab-ul-Badr, Ashab-ul-Uhud and the Ashab of Bay'at-ul-Ridwan. All of these are definitive dwellers of Paradise. (Sharh Al-Muslim-lil-Manaawi, p. 275; Part 17, Surah Al-Anbiya, verses 101-103)

Question: How long did the period of the Rightly Guided Caliphs last?

Answer: The period of the Rightly Guided Caliphs which was in accordance to the Prophetic way lasted for 30 years and ended with the 6 month reign of Sayyiduna Imam Hasan رضي الله عنه. Then, it was followed by the caliphate of Ameer-ul-Mu'mineen Sayyiduna Umar Bin Abdul Aziz رضي الله عنه, and at the end of times, it will be the caliphate of Sayyiduna Imam Mahdi رضي الله عنه. *(Al-Nibras, p. 308; Mustadrak-lil-Haakim, vol. 5, pp. 766-767, Hadith 8702)*

Question: Who from the Companions are referred to as Shaykhayn and Khatanayn?

Answer: Shaykhayn refers to Sayyiduna Abu Bakr and Sayyiduna Umar and Khatanayn refers to Sayyiduna Usman and Sayyiduna Ali رضي الله عنهم.

Question: Who was the first Islamic king?

Answer: Sayyiduna Ameer Mu'awiyah رضي الله عنه was the first Islamic king. *(Minah-ur-Raud Al-Azhar-lil-Qaari, p. 68)*

This has been indicated towards in the Torah:

مَوْلَاهُ بِبَكَّةَ وَمُهَاجِرُهُ بِطَيِّبَةَ وَمُلْكُهُ بِالشَّامِ

Translation: The Final Prophet ﷺ will be born in Makkah and he will migrate towards Madinah and his kingdom will be in Syria. (*Al-Mustadrak ala Al-Sahiheen, vol. 2, p. 678*)

So, although Sayyiduna Ameer Mu'awiyah's رَضِيَ اللَّهُ عَنْهُ leadership is a sovereignty, but whose sovereignty is it! It is the sovereignty of Sayyiduna Muhammad ﷺ. Sayyiduna Imam Hasan رَضِيَ اللَّهُ عَنْهُ along with a large army who were willing to give their lives, laid their weapons intentionally and willingly right in the battlefield and handed over the caliphate to Ameer Mu'awiyah رَضِيَ اللَّهُ عَنْهُ whilst pledging allegiance to him. This reconciliation was liked by the Beloved Prophet ﷺ and he gave glad tidings about it, as he ﷺ said about Imam Hasan رَضِيَ اللَّهُ عَنْهُ:

‘إِنَّ ابْنِي هَذَا سَيِّدٌ لَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ عَظِيمَتَيْنِ مِنَ الْمُسْلِمِينَ’

Translation: This son of mine is a Sayyid (Leader). I have hope that Allah Almighty will reconcile between two major groups of Muslims due to him.

So, the one who accuses Ameer Mu'awiyah رَضِيَ اللَّهُ عَنْهُ of transgression is in fact accusing Sayyiduna Imam Hasan رَضِيَ اللَّهُ عَنْهُ, rather, he is accusing the Beloved Prophet ﷺ. (*Al-*

Mu'tamad Al-Mustanad, Hashiyyah Number 319, p. 192)

Ahl-e-Bayt

Question: Who are the *Ahl al-Bayt*?

Answer: According to the majority of the scholars, *Ahl al-Bayt* refers to the *Ummahat-ul-Mu'mineen* (The mothers of the believers), Sayyiduna Ali, Sayyidah Fatimah and Hasnayn Karimayn (Imam Hasan and Husayn) رَضِيَ اللَّهُ عَنْهُمْ; in fact, all the Bani Haashim are included in the *Ahl al-Bayt*. (*Sawanih' Karbala*, p. 82; *Khatbaat Muharram*, p. 224)

Question: How is it to not have love for the *Ahl al-Bayt*?

Answer: The *Ahl al-Bayt* are the leaders of the *Ahl al-Sunnah*; the one who does not have love for them is rejected, accursed and a *Khariji*. (*Bahar-e-Shari'at*, part 1, p. 362)

Question: What is the belief of *Ahl al-Sunnah* regarding Sayyidah Khadijah-tul-Kubra, Umm-ul-Mu'mineen 'Aaishah Siddiqah and Sayyidah Fatimah رَضِيَ اللَّهُ عَنْهُنَّ?

Answer: Umm-ul-Mu'mineen Khadijah-tul-Kubra, Umm-ul-Mu'mineen 'Aaishah Siddiqah and Sayyidah Fatimah رَضِيَ اللَّهُ عَنْهُنَّ are definitive dwellers of paradise. They and other noble daughters and pure wives have superiority over the rest of the (female) Companions. (*Al-Jami'ah-us-Sagheer*, p. 104, *Hadith 1660*; *Sahih Muslim*, p. 1323, *Hadith 2434*)

Question: What is the ruling upon the one who denies the martyrdoms of Imam Hasan and Imam Husayn رَضِيَ اللَّهُ عَنْهُمَا?

Answer: Iman Hasan and Imam Husayn رَضِيَ اللَّهُ عَنْهُمَا are no doubt from the highest-ranking martyrs. The one who denies their martyrdom is misguided, irreligious and deprived. (*Bahar-e-Shari'at, Part 1, p. 361*)

Question: Mention the virtues of the *Ahl al-Bayt*?

Answer: The following are some virtues of the *Ahl al-Bayt*:

1. The verse of 'Tat-heer' was revealed regarding them. Allah Almighty states:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Allah wills only to remove every impurity from you, O People of the House of the Prophet, and make you absolutely pure by cleansing you.

[*Kanz-ul-Iman (translation of Quran)*] (Part 22, Surah Al-Ahzaab, Verse 33)

2. Loving them has been mentioned in the Glorious Quran. Allah Almighty states:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ ط

Say you (O Beloved), 'I do not ask any recompense from you for this (propagation of religion), except (your) love for (my near) relatives.'

[*Kanz-ul-Iman (translation of Quran)*] (Part 25, Surah Al-Shoora, Verse 23)

3. It is prohibited to give *Zakah* and *Sadaqaat Wajibah* to the *Ahl al-Bayt* and it is prohibited for these pure individuals to take it even if they are not wealthy, as this is the dirt of the people. It is stated in a Blessed Hadith:

إِنَّ هَذِهِ الصَّدَقَاتِ إِنَّمَا هِيَ أَوْ سَاءُ النَّاسِ، وَإِنَّهَا لَا تَحِلُّ لِصَحْبِي، وَلَا لِأَلِ مُحَمَّدٍ

Translation: *These Sadaqat are the dirt of the people and they are not permissible for the family of (Sayyiduna) Muhammad ﷺ. (Sahih Muslim, vol. 2, p. 754)*

4. The *Ahl al-Bayt* are greater than all humans in terms of status and lineage. It is narrated by Sayyidah ‘Aaishah رَضِيَ اللَّهُ عَنْهَا that the Beloved Prophet ﷺ said:

قَالَ لِي جِبْرِيلُ: يَا مُحَمَّدُ، قُلْتُبْتُ الْأَرْضَ مَشَارِقَهَا وَمَغَارِبَهَا، فَلَمْ أَجِدْ وَكَدَّ أَبٍ خَيْرًا مِنْ بَنِي هَاشِمٍ

Translation: Sayyiduna Jibrael عَلَيْهِ السَّلَام said to me: Ya Rasool Allah ﷺ! I travelled to the land of the east and the west, I never found any children of a father superior to the children of Banu Haashim. (*Fadaail Al-Sahabah, li Ahmad Bin Hanbal, vol. 2, p. 628*)

5. Besides the relations and family of the Beloved Prophet ﷺ, every other relation and family will be severed on the Day of Judgement. The Beloved Prophet ﷺ

اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'إِنَّهُ يُقَطُّعُ يَوْمَ الْقِيَامَةِ الْأَنْسَابَ إِلَّا نَسَبِي وَسَبِي' All relations will be severed on the Day of Judgement except my relations and my family. (Al-Mu'jam-ul-Kabeer-lil-Tabarani, vol. 20, p. 25)

Question: Who does the title 'Ummahat-ul-Mu'mineen' رَضِيَ اللَّهُ عَنْهُن belong to?

Answer: 'Ummahat- ul-Mumineen' (Mothers of the Believers) رَضِيَ اللَّهُ عَنْهُن is the title of the wives of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. They are each individually called 'Umm-ul-Mu'mineen', i.e. mother of the believers.

Question: How many Ummahat-ul-Mu'mineen رَضِيَ اللَّهُ عَنْهُن are there and what are their names?

Answer: The total number of Ummahat-ul-Mu'mineen رَضِيَ اللَّهُ عَنْهُن is eleven. Their names are as follows:

1. Sayyidah Khadijah-tul-Kubra
2. Sayyidah Sawda Bint-e-Zam'ah
3. Sayyidah 'Aaishah Bint-e-Siddeeq-e-Akbar
4. Sayyidah Hafsah Bint-e-Farooq-e-A'zam
5. Sayyidah Zaynab Bint-e-Khuzaymah
6. Sayyidah Umm-e-Salamah Bint-e-Abi Umayyah

7. Sayyidah Zaynab Bint-e-Jahsh
8. Sayyidah Juwayriyah Bint-e-Al-Haaris
9. Sayyidah Umm-e-Habibah Bint-e-Abu Sufyan
10. Sayyidah Safiyyah Bint-e-Huyayy
11. Sayyidah Maymoonah Bint-e-Al-Haaris رَضِيَ اللَّهُ عَنْهُمْ

Question: How many sons does the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ have?

Answer: The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has three sons:

1. Sayyiduna Ibrahim رَضِيَ اللَّهُ عَنْهُ, his mother is Sayyidah Mariyah رَضِيَ اللَّهُ عَنْهَا
2. Sayyiduna Qasim رَضِيَ اللَّهُ عَنْهُ,
3. Sayyiduna Abdullah رَضِيَ اللَّهُ عَنْهُ, whose title is 'Tayyib and Taahir'. Both these blessed children were from Sayyidah Khadijah-tul-Kubra رَضِيَ اللَّهُ عَنْهَا.

Question: What is the view of the *Ahl al-Sunnah* regarding Yazeed the accursed?

Answer: Yazeed the accursed was a Fasiq, Fajir, and the committer of major sins. There are three opinions of the scholars of the *Ahl al-Sunnah* regarding Yazeed being a Kafir and regarding sending curses on him; and the opinion of our

Imam al-A'zam is to be silent on this; in other words, other than calling him a Fasiq, we will neither call him a Kafir nor a Muslim. (Fatawa Razawiyyah, Kitab as-Siyar, vol. 14, pg. 591; al-Nibraas, pp. 230-232)

Question: What is the ruling on someone who says that we should not get involved in the matter of Imam Husain رَضِيَ اللَّهُ عَنْهُ and Yazeed because each of them is 'our prince'?

Answer: Allah forbid, what comparison is there between Yazeed and the flower of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna Imam Hasan رَضِيَ اللَّهُ عَنْهُ! Today, those misguided people who say, 'How can we involve ourselves in their matter? He is our prince and so is he', such people are rejected, *Khaariji, Naasibi* and deserving of Hellfire. (*Bahar-e-Shari'at, part 1, p. 261*)

Sainthood

Question: What is sainthood?

Answer: Sainthood is a closeness that Allah Almighty grants to His honourable bondsmen purely out of His grace and generosity. (*Bahar-e-Shari'at, part 1, p. 264*)

Question: Can a person attain sainthood through strenuous deeds?

Answer: Sainthood is *Wahbi* (i.e. a gift from Allah Almighty). A person cannot himself acquire it via strenuous deeds. However, in most cases, good deeds are a cause of this divine

gift and some even receive it from the beginning. (*Fatawa Razawiyyah*, vol. 21, p. 206)

Question: Can sainthood be attained by an unknowledgeable person?

Answer: Sainthood is given to the knowledgeable, not the unknowledgeable, regardless of whether knowledge was attained through apparent means or Allah Almighty manifested the sciences to him before he reached this rank. (*Al-Futuhaat Al-Makkiyyah*, vol. 3, p. 92)

Question: Which *Ummah* has the greatest Saints?

Answer: The saints of the Muhammadan nation are greater than all the former and latter saints. (*Al-Yawaqit wal Jawahir*, p. 348)

Question: Who are the greatest saints from this *Ummah*?

Answer: From amongst all the Muhammadan saints, the four caliphs have the highest recognition of Allah Almighty and closeness to Him and the order of their excellence is the same as the order of their caliphate. Sayyiduna Abu Bakr رَضِيَ اللَّهُ عَنْهُ possesses the greatest recognition of Allah Almighty and closeness to Him, followed by Sayyiduna Umar, then Sayyiduna Usman and then Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُمْ. (*Al-Mu'taqad Al-Mustanad*, Hashiyyat number 316, p. 191; *Al-Hadeeqat-ul-Nadiyyah*, vol. 1, p. 293)

Question: Are *Shari'ah* and *Tareeqah* separate paths?

Answer: *Tareeqah* is not contrary to *Shari'ah*. It is in fact an internal part of the *Shari'ah*. That which is said by some ignorant pseudo Sufis that '*Tareeqah* is something else and *Shari'ah* is something else' is purely misguidance, and to consider oneself free from the *Shari'ah* based on this invalid assumption is clear disbelief and heresy. (*Ihya-ul- 'Uyoon*, vol. 1, pp. 138-139)

Question: Can any saint be free from following the *Shari'ah*?

Answer: No saint, regardless of how great he is, can become absolved from following *Shar'i* rulings. (*Sharh Al-'Aqaaid-ul-Nasafiyyah*, p. 166)

Some ignorant folk say that '*Shari'ah* is a path, and a path is essential for those who have not reached the destination; we have reached the destination', *Sayyid al-Taifah*, Junayd Baghdadi رَضِيَ اللهُ عَنْهُ replied to them by saying: **صَدَقُوا الْقَدْرَ صَلُّوا وَلَكِنْ إِلَى أَيْنَ؟** *They speak the truth, indeed they have reached, but where (have they reached)? The fire!* (*Al-Yawaqit wal Jawahir*, p. 206)

Question: Is this the same ruling for a *Majzooob* (one who is wholly absorbed in divine thought)?

Answer: If the *Aql-e-Takleefi* (sanity based on which a person is tasked) of a *Majzooob* has ceased, like an unconscious person, then the pen of *Shari'ah* will be lifted. However, be aware that

the one who is like this will never oppose the *Shari'ah*. (*Al-Yawaqit wal Jawahir*, p. 207; *Malfuzaat-e-A'la Hadrat part 2*, p. 240)

Question: What power has Allah Almighty granted to the saints?

Answer: Allah Almighty has granted the saints great powers. Those from them who are *Ashab-ul-Khidmah* are given the authority to dispose of affairs. These blessed individuals are the true deputies of the Beloved Prophet ﷺ and they are given authority and power as vicegerents of the Beloved Prophet ﷺ. (*Tafseer 'Azeezi*, p. 206; *Al-Yawaqit wal Jawahir*, pp. 348-349)

Question: Is knowledge of the unseen revealed to the saints?

Answer: Yes indeed. Knowledge of the unseen is revealed to the saints. Many of them are informed of 'مَا كَانَ وَمَا يَكُونُ' (*what has occurred and what will occur*) and the entire preserved tablet. However, all of this is through the medium and bestowal of the Beloved Prophet ﷺ. Without the medium of the Beloved Prophet ﷺ, no one other than a prophet can come to know any knowledge of the unseen. (*Tafseerat Ahmadiyyah*, part 21, *Surah Al-Luqmaan*, under the verse 34, pp. 608-609; *Fatawa Razawiyyah*, vol. 29, p. 472)

Question: What is the ruling about the one who denies the marvels of the saints?

Answer: The marvels of the saints are true and the one who denies them is misguided. (*Minah-ur-Raud Al-Azhar-lil-Qaari*, p. 79)

Question: What types of saintly miracles can emanate from the saints?

Answer: Reviving the dead, curing those who are born blind and the lepers, travelling the whole earth from the east to the west in one step, in short, all things that are supernatural are possible for the saints to do except for that miracle which has been declared as impossible to do for others, for example, bringing anything like a chapter of the Noble Quran, being honoured with beholding Allah Almighty or Allah عَزَّوَجَلَّ conversing with him directly in the world. The one who claims this for himself or for a saint is a disbeliever. (*Bahjat-ul-Asraar*, pp. 123-124; *Sharh Al-'Aqaaid Al-Nasafiyyah*, pp. 146-149)

Question: How is it to seek help from the saints and call out to them from far and near?

Answer: It is a beloved act to seek help and assistance from them. They help the one who seeks assistance, no matter what permissible words are used for this purpose. Likewise, calling them from far and near is the way of the pious predecessors. As for considering them to be independent helpers, this is the deception of the *Wahabis*, a Muslim never believes this to be the case. To needlessly interpret a Muslim's action in a repulsive way is the exclusivity of the *Wahabis*. (*Al-Madkhal, fi Ziyarat-ul-Quboor*, vol. 1, p. 184; *Ashi'a-tul-Lam'aat*, p. 762)

Question: How is to visit the shrines of the saints?

Answer: To visit their shrines is a cause of good fortune and blessings for a Muslim. (*Fatawa Razawiyyah, vol. 29, p. 282*)

Question: Are the saints alive in their graves?

Answer: Yes indeed. The saints are alive in their graves with an eternal life. Their knowledge, comprehension, seeing and hearing become profoundly stronger in comparison to before. (*Fatawa Razawiyyah, vol. 29, p. 431*)

Question: What is the benefit of conveying rewards to the saints?

Answer: Conveying rewards to them is a great cause of blessings and a desirable action. Out of respect, this is traditionally referred to as 'Nazr and Niyaz,' e.g. giving the king a gift. This is not a *Shar'i Nazr*. From these (*Nazr* and *Niyaz*), offering *Fatihah* for *Giyarhween Sharif* in particular is a very blessed act. Commemorating the *Urs* (death anniversary) of the noble saints, e.g. reading the Quran, reciting *Fatihah*, reciting *Na't* (praise of the Beloved Prophet ﷺ), preaching and conveying rewards, are all virtuous acts. As for sinful actions, they are condemnable at all times, and more so near the sacred shrines. (*Jadd-ul-Mumtaar, vol. 3, p. 285*)

Question: Who should be made a Shaykh (spiritual guide)?

Answer: There are 4 conditions for a Shaykh which must be

considered prior to pledging allegiance (*Bay'ah*):

1. *Sunni* with correct beliefs
2. Should have enough knowledge to extract rulings which are necessary for him from books
3. He should not be an open sinner
4. His chain should be connected all the way to the Beloved Prophet ﷺ. (*Fatawa Razawiyyah*, vol. 21, p. 492)

Book of Purification

Impurities

Question: How many types of impurities are there?

Answer: There are two types of impurities:

1. *Najasat-e-Haqeeqiyyah*
2. *Najasat Hukmiyyah*

Haqeeqiyyah is that which is visible and *Hukmiyyah* is that which is not visible. (*Badai'-ul-Sana'i*, vol. 1, p. 3)

Question: How many types of *Najasat-e-Hukmiyyah* are there?

Answer: *Najasat-e-Hukmiyyah* is also called *Hadath*. It has 2 types:

1. *Hadath Asghar* (being without Wudu)
2. *Hadath Akbar* (being without Ghusl)

Attaining purity from these (states) is called *Taharat Sughra* and *Taharat Kubra*. (*Bada'-ul-Sana'iah, vol. 1, p. 3*)

Question: How many types of *Najasat Haqeeqiyyah* are there?

Answer: This has 2 types as well:

1. *Ghaleezah*
2. *Khafeefah*

The impurity which has a strict ruling is called *Ghaleezah* and the impurity which has a light ruling is called *Khafeefah*. (*Maraaqi Al-Falah, vol. 1, p. 64*)

Question: If *Najasat-e-Ghaleezah* comes onto clothes or the body, what is the ruling?

Answer: If *Najasat-e-Ghaleezah* comes onto clothes or the body, its rulings are as follows:

1. If more than a Dirham comes onto them (clothes and body), it is obligatory to purify it. If *Salah* was offered without purifying it, it would not be valid and if it was

offered deliberately, then it is also a sin. And if it was offered with the intention of disdain, then it is disbelief.

2. If it is equivalent to a Dirham, then it is necessary to purify it, and if *Salah* was offered without purifying it, then it would be severely disliked (*Makruh Tahreemi*). Meaning, it is necessary to repeat such *Salah*, and if it was offered intentionally, then a person will become sinful too.
3. If it is less than a Dirham, then it is *Sunnah* to purify it. *Salah* would be valid without purifying it but contrary to the *Sunnah*, and it is better to repeat it. (*Durr-e-Mukhtar*, vol. 1, p. 316; *Bahar-e-Shari'at*, part 2, p. 389)

Question: What is meant by a Dirham?

Answer: There are 2 cases:

1. If the impurity is dense, e.g. faeces, dung, cow-dung, then Dirham refers to the weight and in *Shari'ah*. The weight of a Dirham in this context is 4 and a half Mashas.
2. If the impurity is thin, e.g. human urine and alcohol, then Dirham refers to its length and width. The *Shari'ah* has deemed it to be equal to the depth of the palm, i.e. spread the palm and keep it flat, now slowly pour enough water so that no more water can now stop on it. Now, as much the water spreads, a Dirham will be considered that size. (*Fatawa Hindiyyah*, vol. 1, p. 45)

Question: What is the ruling on *Najasat-e-Khafeefah*?

Answer: The ruling of *Najasat-e-Khafeefah* is that if the impurity appears on less than a fourth of a part of the clothes or the limb of the body (i.e. if *Najasat* is on the lower part of clothing and it is less than a fourth, or on the sleeve and less than a fourth, likewise less than a fourth of the hand), then it is forgiven and *Salah* will be valid; and if the impurity is exactly a fourth (or more), then *Salah* will not be valid without purifying it. (*Durr-e-Mukhtar*, vol. 1, p. 321)

Question: If *Najasat-e-Ghaleezah* or *Khafeefah* falls into any water etc., what is the ruling then?

Answer: If impurity falls into a thin liquid like water or vinegar, then regardless of whether it is *Ghaleezah* or *Khafeefah*, as long as the liquid is not considered a large amount (*dah dardah*), all of it will become impure, even if only one drop falls into it. (*Durr-e-Mukhtar*, vol. 1, p. 220)

Question: What things are *Najasat-e-Ghaleezah*?

Answer: The following things are *Najasat-e-Ghaleezah*:

1. Anything which exits a human body and necessitates Ghusl or Wudu is *Najasat-e- Ghaleezah*, e.g. faeces, urine, flowing blood, pus, mouthful vomit, menses, post natal bleeding and bleeding due to illness, sperm, pre-seminal fluid and *Wadi*.

The water that comes out from an infected eye is *Najasat-e-Ghaleezah*. Likewise, the water that painfully comes out from the navel or the breast is *Najasat-e-Ghaleezah*.

2. Flowing blood of every land animal.
3. Meat of carrion and its fat.
4. Forbidden animals like dog, lion, fox, cat, rat, donkey, mule, elephant, faeces and urine of a swine.
5. Horse dung and the faeces of every Halal animal, e.g. the dung of a cow and buffalo, droppings of a goat and camel, and the droppings of birds which do not fly, e.g. chicken and duck.
6. Every type of alcohol
7. Meat, bone and hair of a swine, even if it was slaughtered. All of these are *Najasat-e-Ghaleezah*.
8. The liquid coming from an elephant's trunk, and the saliva of lion, dog, cheetah and other predatory animals is *Najasat-e-Ghaleezah*. (*Hindiyyah summarised, vol. 1, p. 46*)

Question: What is the ruling on the urine of a mild drinking child?

Answer: The urine of an infant boy and girl is *Najasat-e-Ghaleezah*. This popular notion which is very common amongst the general public that the urine of an infant child is

pure is absolutely incorrect. (*Fatawa Hindiyyah, vol. 1, p. 4; Fatawa Razawiyyah, vol. 1, p. 445*)

Question: What things are *Najasat-e-Khafeefah*?

Answer: The following things are *Najasat-e-Khafeefah*:

1. The urine of those animals which are Halal (e.g. cow, bull, buffalo, goat, camel, etc.).
2. Urine of a horse
3. The droppings of a bird whose meat is forbidden are *Najasat-e-Khafeefah*, whether it hunts or not, e.g. crow, kite, falcon, hawk. (*Noor-ul-'Izah, vol. 1, p. 41*)

Question: What is the ruling on the droppings of Halal birds?

Answer: The droppings of birds who fly in the air, e.g. pigeon, waterfowl etc., are clean.

Question: If *Najasat-e-Ghaleezah* and *Khafeefah* mix, what is the ruling?

Answer: If *Najasat-e-Ghaleezah* and *Khafeefah* mix, then it all becomes *Ghaleezah*. (*Durr-e-Mukhtar, vol. 1, p. 321*)

Question: if *Najasat-e-Ghaleezah* and *Khafeefah* are found at different places, what is the ruling?

Answer: If *Najasat-e-Ghaleezah* is found at different places on clothing or the body and it does not equate to a Dirham at any

one place, however, it is equivalent to a Dirham when combined, then it will be considered equal to a Dirham. If it is more, then it will be considered more (than a Dirham). In *Najasat-e-Khafeefah*, the ruling will be applicable to the whole part too. (*Bahar-e-Shari'at*, part 2, p. 393)

Question: Is the blood of fish and other sea creatures pure or impure? Moreover, what is the ruling about the blood of bugs and mosquitoes?

Answer: The blood of fish and other sea creatures is pure; similarly, the blood of bugs and mosquitoes is also pure. (*Durr-e-Mukhtar*, vol. 1, p. 320)

Question: What is the ruling if small drops of urine equivalent to an eye of a needle come onto clothes or the body? And if this clothing falls into water, what is the ruling?

Answer: If very small drops of urine equivalent to an eye of a needle come onto clothing or the body, then the clothing and body will remain pure, and if the clothing on which such small drops of urine fell, falls into water, then the water will not become impure either. (*Durr-e-Mukhtar*, vol. 1, p. 322)

Question: What is the ruling on offering *Salah* with a bottle of urine or blood in the pocket? And what is the ruling on offering *Salah* with an egg in the pocket whose yolk has turned into blood?

Answer: If one offered *Salah* whilst he had a bottle of urine or blood in his pocket, the *Salah* will not be valid. And if he had an egg in his pocket whose yolk had turned into blood, then the *Salah* will be valid. (*Ghunyah-tul-Mutamalli*, p. 197)

Question: What is the ruling if smoke of an impure thing goes onto clothes or the body?

Answer: If the smoke of an impure thing goes on to clothes or the body, it is not impure. Likewise, the vapours that emanate after burning an impure thing will not cause the clothes to become impure even if the entire clothing becomes damp by them. However, if the effect (colour, smell or taste) of impurity is apparent on the clothing, then it will become impure. If the fumes of a cowpat go onto a chapatti, then the chapatti does not become impure. (*Durr-e-Mukhtar, ma' Rad-ul-Muhtar*, vol. 1, p. 325)

Question: What is the ruling if flies who were sitting on excrement sat on clothes?

Answer: If flies who were sitting on excrement sat on clothes, the clothes will not become impure. (*Al-Muheet Al-Burhani*, vol. 1, p. 216)

Question: Is the mud on the path pure or impure?

Answer: The mud on the path is pure as long as it is not known if it is impure. So, if it comes onto the feet or the clothes and *Salah* was offered without washing it, it is valid,

whereas, washing it is better. Likewise, water was being sprinkled on the road, drops of water rebounded and went onto clothes. The clothing does not become impure but it is better to wash it. (*Durr-e-Mukhtar ma' Rad-ul-Muhtar*, vol. 1, p. 324)

Question: What is the ruling if a small part of human skin or a nail separated and fell into water?

Answer: If the skin of a human, even if it is equal to a nail, falls into a small amount of water (i.e. less than '10 by 10' – i.e. 225 sq. fit), that water will become impure, and if the nail falls into it, then it will not become not impure. (*Munyat-ul-Musalli*, p. 108)

Question: What is the ruling if a dog touches the body or clothing?

Answer: The clothing and body of a person will remain pure if a dog touches his body or clothes, even if its body was moist. However, if there is impurity on the (dog's) body, then the ruling differs, or if its saliva touches (the body or clothing), then it will cause it to become impure. (*Fatawa Razawiyyah*, vol. 4, p. 401)

Question: If one saw that a Muslim's clothes have impurity on them, is it necessary for him to inform him?

Answer: If one saw that a Muslim's clothes have impurity on them, and his predominant thought is that if he informed him,

he would purify his clothes, then it is necessary to inform him.

(Durr-e-Mukhtar, vol. 1, p. 350)

Question: What is the ruling on used clothes of disbelievers and transgressors?

Answer: The used clothes of transgressors regarding which it is unknown whether they are impure will be considered pure. However, the cautious approach in relation to the pyjamas of non-*Salah* offering people is that the *Romaali* (triangular piece of cloth sewn between the legs of trousers) should be purified, as most non-*Salah* offering people wear their pyjamas (without washing) after urinating. As for purifying the used clothes of disbelievers, then much consideration must be given to this.

(Bahar-e-Shari'at, part 2, p. 405)

How to purify impure things

Question: What can be used to purify an impure body or clothes?

Answer: An impure body or clothes can be washed and made pure using water and every thin flowing thing which removes impurity, e.g. vinegar and rose, as impurity can be removed using them. Hence, the body or clothes can be washed and made pure using them. *(Fatawa Hindiyyah, vol. 1, p. 41)*

However, it is impermissible to use rose and vinegar to purify without a need as this falls under wastefulness. *(Bahar-e-Shari'at, part 2, p. 397)*

Question: Will clothing become pure by washing it with used water and tea?

Answer: Yes indeed. It will become pure using used water and tea. (*Durr-e-Mukhtar, vol. 1, p. 309; Bahar-e-Shari'at, part 2, p. 397*)

Question: Will clothing become pure using milk, gravy and oil?

Answer: The clothing will not become pure using milk, gravy or oil as impurity is not removed through them. (*Tabyeen-ul-Haqaaiq, vol. 1, p. 194*)

Question: If the impurity is thick (e.g. excrement, dung, blood, etc.), then how many times does it have to be washed so that the clothing becomes pure?

Answer: If the impurity is thick (e.g. excrement, dung, blood, etc.), then there is no condition of quantity, rather it is necessary to remove it. If it is removed through a single wash, then it will become pure through washing it only once. And if is removed through 4 or 5 washes, then it will be necessary to wash it 4 or 5 times. (*Fatawa Hindiyyah, vol. 1, p. 41*)

However, if the impurity is removed in less than 3 washes, then it is preferable to fulfil the washing of 3 times. (*Bahar-e-Shari'at, part 2, p. 397*)

Question: There was thick impurity on the clothes; it was

washed so the impurity was removed. However, its effect (colour or smell) remained. What is the ruling?

Answer: If the impurity was removed, but some effect, i.e. colour or smell remained, it is necessary to remove it too. However, if its effect can only be removed with great difficulty, then it is not necessary to remove it. If it was washed 3 times, it will become pure. It is not necessary to wash it with soap or hot water. (*Fatawa Hindiyyah, vol. 1, p. 42*)

Question: If there is thin impurity on the clothing, then how will it become pure?

Answer: If the impurity is thin, then it will become pure through washing it 3 times and squeezing it strongly each time. What is meant by squeezing it strongly each time is that the person squeezes it as strongly as he can in such a way that if he squeezed it again, no drop would fall. If he did not squeeze it properly whilst being mindful of the clothing, then it will not become pure. (*Fatawa Hindiyyah, vol. 1, p. 42*)

Question: If the one who washed it squeezed it thoroughly, but if a second person who is stronger than him were to squeeze it, then one or two drops would still perhaps fall, what is the ruling then?

Answer: If the one who washed it squeezed it thoroughly, but the condition is such that if a stronger person was to squeeze it, a couple of drops would still fall, then it is considered pure for

the one who washed it but impure for the other (stronger) person. The strength of the second person is not taken into consideration (in this case), however, if he (the strong person) washed it and squeezed it (as much as the first person), then it would not become pure. (*Durr-e-Mukhtar*, vol. 1, pp. 331-332)

Question: If the urine of a milk drinking boy or girl goes onto clothing, will it be purified in the same way?

Answer: The ruling on the urine of a milk drinking boy or girl is the same as this, meaning if their urine went onto clothing, then it would have to be washed and squeezed three times. (*Bahar-e-Shari'at*, vol. 1, p. 399)

Question: How will a thing which is not capable of being squeezed be purified?

Answer: Whatever is not capable of being squeezed (e.g. mat, carpet etc.), it should be washed and then left until the dripping of water stops. Likewise, wash it two more times and when the water stops dripping after the third wash, that thing becomes pure and it is not necessary to dry it after every wash. Similarly, the cloth which cannot be squeezed due to its subtleness will also be purified in this manner. (*Al-Bahr-ul-Raa'iq*, vol. 1, p. 413)

Question: What is the ruling if a thing is such that does not absorb impurity?

Answer: If the thing is such that does not absorb impurity, e.g. glass utensils, an old used polished utensil or metal items made from iron, copper or brass etc., then it is sufficient to wash them three times. It is not even necessary to leave them until the water stops dripping. (*Al-Bahr-ul-Raa'iq, vol. 1, p. 414*)

Question: Is it necessary to wash it three times consecutively?

Answer: It is not necessary to wash it three times consecutively, rather, if this number is completed in 3 different times or days, it would still become pure. (*Fatawa Hindiyyah, vol. 1, p. 43*)

Question: Impure oil fell onto clothes, when will it become pure?

Answer: There was impure oil on clothes or the body, it will become pure by washing it three times even if the oiliness of the oil is still present. It does not require the trouble of washing it with soap or hot water.

Answer: If a cotton rug or any impure clothing remained in flowing water all night, would it become pure?

Question: If a cotton rug or any impure clothing remained in flowing water all night, it will become pure, and the rule is that, when predominant thought is achieved that the water has driven the impurity away, it would become pure, since squeezing is not a condition when washing in flowing water.

Question: A part of the clothing became impure and one does not remember the exact area, what is the ruling?

Answer: If a part of the clothing became impure and one does not remember the exact area, then it is better to wash it completely, and if he washed any part of it according to his estimated thought, it will still become pure, and if one washed any part of it without thinking, it is still classed as pure but in this case, if one comes to know after offering a few *Salahs* that the impure part was not washed, then he should rewash it and repeat the *Salahs*. If he thought about it prior to washing and then found out afterwards that he made a mistake, he should now rewash it and there is no need to repeat the *Salahs*. (*Fatawa Hindiyyah, vol. 1, p. 43*)

Question: Are there such things which do not require washing and they become pure merely by wiping?

Answer: Yes indeed. If Metal items like a blade, knife, sword etc. (in which there is no rust and adornment) become impure, then they will become pure just by wiping them thoroughly, and in this situation, there is no difference whether the impurity is dense or thin.

Likewise, silver, gold, copper, brass and every type of metal will become pure through wiping provided that they are not ornamented. If they are ornamented or if the metal is rusty,

then it is necessary to wash it, they will not become pure through wiping.

Similarly, a mirror, all glass objects, porcelain crockery, varnished clay utensils, polished wood, in short, all those things which are not perforated, if they are wiped with a cloth or a leaf to such an extent that the effect (of impurity) completely vanishes, then they will become pure. (*Fatawa Hindiyyah, vol. 1, p. 43*)

Question: Sperm stained the clothes or body, is there a way to purify the clothes without washing?

Answer: Yes indeed. If sperm stains the clothes or body and dries up, they will become pure by simply rubbing, shaking and cleaning them even if after rubbing, the effect of sperm still remains. The clothing which was purified through rubbing will not become impure if it becomes wet. (*Fatawa Hindiyyah, vol. 1, p. 44*)

In this matter, the ruling on the sperm of men, women, a healthy person and a spermatorrhoea patient is the same. (*Durr-e-Mukhtar, vol. 1, p. 333*)

Question: If the sperm is moist or urine has mixed with it, what is the ruling?

Answer: If sperm has stained the clothes and it is still moist or urine has mixed with it, then it will become pure through washing, rubbing will not suffice. (*Fatawa Hindiyyah, vol. 1, p. 44*)

Question: Besides washing, how else can leather socks and shoes be purified?

Answer: If the leather socks or shoes have thick impurity on them, e.g. faeces, dung, sperm, even if it's moist, then it will become pure through rubbing and scraping. If they are stained by a thin impurity like urine and rubbed after placing soil, ashes or sand on them, even then they will become pure. If this was not done and eventually the impurity dried up, they will now not become pure without washing. (*Fatawa Hindiyyah, vol. 1, p. 44*)

Question: How will an impure ground become pure?

Answer: If an impure ground becomes dry and the effect of impurity, i.e. colour and smell fades away, it will become pure, regardless if it became dry due to the wind or the sunlight or fire. However, it is not permissible to do *Tayammum* using the ground, but *Salah* can be offered on it. (*Fatawa Hindiyyah, vol. 1, p. 44*)

Question: Will grass, a wall, a tree etc., also become pure due to drying?

Answer: A tree, grass, a wall and such a brick which is attached to the ground all become pure upon drying. If the brick is not

attached, then it will not become pure by drying, rather washing it will be necessary. Likewise, if a tree or grass is cut prior to drying, then it is essential to wash it to purify it. Similarly, if a stone is such that it cannot be separated from the ground, then it will become pure upon drying, otherwise, it is necessary to wash. (*Fatawa Hindiyyah, vol. 1, p. 44*)

Question: What is the ruling if a rat falls into ghee?

Answer: If a rat fell into frozen gee and died, the ghee close to the rat should be taken out. The remainder is pure and can be consumed. But if it is thin, then all of it has become impure and consuming it is impermissible. However, it can be used for that work in which it is ok use impurity. Oil has the same ruling. (*Fatawa Hindiyyah, vol. 1, p. 45*)

Question: What is the method of purifying impure oil?

Answer: The following are methods of purifying it:

1. Pour water into it which is equivalent to the impure oil and shake it thoroughly. Then take the oil from the top and throw the water away. Do this 3 times.
2. Or place 3 holes at the bottom of the vessel so that water drains and only the oil remains. Doing this 3 times will also make it pure.

3. Or pour the equivalent amount of water and boil it until the water evaporates and only the oil remains. Doing this thrice will render it pure.
4. Or pour pure oil or water into another vessel and then merge the flow of both, the impure and pure contents, and make it fall from above. However, when doing so, ensure that the flow of impurity does not separate at any time from the flow of pure liquid, nor should a single drop of impurity have fallen into the vessel beforehand or afterwards, otherwise it will become impure again.
5. One method is to place a vessel beneath a roof drain and from the top of the roof, merge it (i.e. impure oil) with pure oil or water, and make it flow in such a way that the current of both fall as one. All of it will become pure.

The method of purifying general things which flow like butter etc. is the same and if the butter is solid, melt it and then purify it in one of the aforementioned ways. (*Fatawa Razawiyyah, vol. 4, pp. 378-380*)

Question: Can those things which are in and of themselves impure become pure?

Answer: Things which are in and of themselves impure and are referred to as impurity and filth, e.g. alcohol, etc., as long as they do not leave their original state and become something else, they cannot be purified. As long as alcohol is alcohol, it

will remain impure, and once it becomes vinegar, it will now become pure. (*Bahar-e-Shari'at*, vol. 1, part 2, p. 396)

Question: what is the ruling if an impure animal fell into a salt mine and turned into salt?

Answer: If an impure animal fell into a salt mine and turned into salt, that salt is pure and Halal. (*Fatawa Hindiyyah*, vol. 1, p. 45)

Question: What is the ruling on the ashes of cowpat?

Answer: The ashes of cowpat are pure and if it extinguished before turning into ashes, it is impure. (*Fatawa Hindiyyah*, vol. 1, p. 44)

Istinja

Question: What *Du'a* should be recited prior to entering the toilet and what foot should be placed inside first?

Answer: Recite the following outside the toilet: بِسْمِ اللَّهِ اللَّهُمَّ إِنِّي أَعُوذُكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ, then enter the left foot first. (*Durr-e-Mukhtar*, vol. 1, p. 345)

Question: What foot should be exited first when leaving the toilet and what *Du'a* should be recited after exiting?

Answer: When exiting, first leave with the right foot and when you are outside, recite: غُفْرَانَكَ الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي مَا يُؤْذِينِي وَأَمْسَكَ عَنِّي مَا يَنْفَعُنِي

Question: How is it to face or keep the back towards *Qiblah* when using the toilet?

Answer: At the time of defecating or urinating or when purifying oneself, neither should the face be towards the *Qiblah* nor the back. This ruling is general, regardless if someone is in a house or in an open land. Moreover, if someone forgetfully sat whilst facing or having the back towards the *Qiblah*, then upon remembering, he should immediately change his direction. By doing so, it is hoped that he will be granted forgiveness. (*Durr-e-Mukhtar wa Rad-ul-Muhtar*, vol. 1, p. 341)

Question: Is it not allowed to make a child face the *Qiblah* whilst making him defecate or urinate?

Answer: It is disliked for the one who is making a child defecate or urinate to have him face the *Qiblah* and the one who makes him do so will be sinful. (*Durr-e-Mukhtar wa Rad-ul-Muhtar*, vol. 1, p. 342)

Question: How is it to face or turn the back towards the moon or sun whilst defecating or urinating?

Answer: Whilst defecating or urinating, neither the face nor the back should be facing the moon or the sun. Likewise, urinating in the direction of the wind is forbidden. (*Durr-e-Mukhtar wa Rad-ul-Muhtar*, vol. 1, p. 342)

Question: In which places is it disliked to urinate or defecate?

Answer: It is disliked to urinate or defecate in the following places:

1. On the edge of a well, pond or spring.
2. In water, even if it is flowing.
3. On a pier.
4. Under a fruit bearing tree.
5. In a field which has cultivation in it.
6. In shade where people sit and stand.
7. In the vicinity of a *Masjid* and *Eid Gah*.
8. In a graveyard.
9. In the pathway.
10. A place where cattle are tied.
11. A place where *Wudu* or *Ghusl* is performed. (*Durr-e-Mukhtar wa Rad-ul-Muhtar*, vol. 1, pp. 342-343)

Question: How is it to urinate whilst standing, lying down or while naked?

Answer: It is disliked to urinate whilst standing, lying down or while naked. (*Fatawa Hindiyyah, vol. 1, p. 50*)

Question: What are the etiquettes of urinating and defecating?

Answer: It is forbidden to go and defecate or urinate whilst bareheaded, or to take something along with you which has a *Du'a* or the name of Allah Almighty, the Prophet or any saint written upon it. Likewise, it is disliked to speak.

As long as one is not close to sitting, the clothes should not be removed from the body and neither should one reveal more of the body than is required. Then, one should spread both feet and place pressure on the left foot whilst sitting. Do not ponder about any Islamic issue as this is a cause of deprivation and one should not reply to a sneeze, *Salaam* or *Azaan* with the tongue, and if one sneezes, then they should not say **الْحَمْدُ لِلَّهِ** with the tongue, they should say it in the heart. Without necessity, they should not look at their private part and nor should they look at the impurity which has left their body. They should not sit for a long period as this leads to a chance of having piles. They should not spit in the urine, blow their nose, clear their throat, frequently look here and there, unnecessarily touch their body, look up at the sky, in fact they should continue to lower their head with modesty.

When they have finished, a male should rub his private part from the root until the head with the left hand so that the

drops which have gathered leave. Then he should stand after washing it with clods and prior to standing, he should cover his body. When the drops have finished, he should move to another place to attain purification and commence by washing his hands thrice.

Then he should pour the water using his right hand and wash with the left whilst keeping the ewer high so that the sprinkles do not fall. First of all, he should wash the front private area followed by the rear private area and at the time of purifying, he should keep the anus area loose by breathing downwards and wash thoroughly so that no smell remains on the hand after washing. Then, wipe it with a pure cloth and if one does not have a cloth with him, he should keep wiping it with his hand until only minimal wetness remains, and if whispers are dominant, then water should be sprinkled on the *Romaali* (triangular piece of cloth sewn between the legs of trousers).

(Fatawa Hindiyyah, vol. 1, p. 50)

Question: Is it necessary to do *Istinja* with clods?

Answer: Whenever impurity exits from the front or rear, it is *Sunnah* to do *Istinja* with clods, and if only water is used for purification, it is still permissible, but it is desirable to purify with water after using clods. *(Fatawa Hindiyyah, vol. 1, p. 48)*

Question: Will purification be attained only through (using) clods?

Answer: Purification will only be attained through clods when the impurity does not stain the area in and around the anus in excess of one dirham, and if it does exceed one dirham, then washing it is obligatory, however, it will still be *Sunnah* to use clods. (*Fatawa Hindiyyah, vol. 1, p. 48*)

Question: What number is considered *Sunnah* when using clods for purification?

Answer: No specific amount is considered *Sunnah*, rather it is based on how many clods it would take to purify. So, if it took one clod to purify, the *Sunnah* will be fulfilled and if 3 clods were used and purification was not attained, the *Sunnah* would not be fulfilled. However, it is desirable for the clods to be an odd number and at least 3, so if purification was attained using one or two, the number 3 should be completed and if it took 4 to purify, then one more should be used so it becomes an odd number. (*Fatawa Hindiyyah, vol. 1, p. 48*)

Question: Will *Istinja* be fulfilled using a pebble, stone or cloth, etc.?

Answer: A pebble, stone and torn pieces of clothes all fall under the ruling of clods. To clean using these is permissible without any dislike. One can use a wall to dry the *Istinja* (area) too but it should not be a wall belonging to someone else. If it is another person's wall or a wall which has been endowed, then it is disliked. (*Rad-ul-Muhtar, vol. 1, p. 337*)

Question: With what things is *Istinja* disliked?

Answer: It is disliked to do *Istinja* with a bone, food, dung, baked brick, potsherd, glass, coal, fodder and anything which has any monetary value, even if is a rupee or two. Likewise, it is disliked to do *Istinja* with paper, even if there is nothing written on it, or the name of a disbeliever like Abu jahl is written on it. (*Durr-e-Mukhtar wa Rad-ul-Muhtar*, vol. 1, pp. 339-340)

Question: How is it to do *Istinja* with the right hand?

Answer: To do *Istinja* with the right hand is disliked. If someone's left hand is damaged, then it is permissible for him to use the right hand. (*Fatawa Hindiyyah*, vol. 1, p. 50)

Question: What is the ruling on the one for whom it is possible that a drop will still fall after urinating?

Answer: After urinating, the one for whom it is possible that some drop still remains or it will come, it is necessary for him to do *Istibraa* (i.e. doing such an action after urinating that if a drop was stuck, it would fall). *Istibraa* takes place by 1) walking or 2) by striking the feet firmly on the floor or 3) by placing the right foot on the left foot and vice versa and then applying pressure or 4) by descending from an elevated place or 5) by ascending from a lower place or 6) by coughing or 7) by lying down on the left side.

Istibraa should be done until the heart is satisfied. Some Ulama have appointed 40 steps for walking, but the authentic position is that it is until a person is satisfied. This ruling of *Istibraa* is for males; a woman should wait a short while after finishing (from the toilet) and then purify herself. (*Fatawa Hindiyyah, vol. 1, p. 49*)

Question: If a person is disabled, who will make him do *Istinja*?

Answer: If a male is disabled, his wife should make him do *Istinja*, and if a female is disabled, then her husband should (help her). If a husband does not have a wife or the woman does not have a husband, another relative like their son, daughter, brother or sister cannot make them do *Istinja*; (in this case) they are exempted. (*Fatawa Hindiyyah, vol. 1, p. 49*)

Question: How is it to do *Istinja* with Zam Zam water?

Answer: After drying the stained area with a clod, it is disliked to purify it with Zam Zam water, and if a clod was not used, it is impermissible. (*Rad-ul-Mukhtar, vol. 1, p. 180; Fatawa Razawiyyah, vol. 4, p. 575*)

Menses and post natal bleeding

Answer: What are *Hayz*, *Nifaas* and *Istihazah*?

Question: The blood that habitually exits from the front private part of a mature female is called *Hayz* (menses), (and if

there is no habit, rather) if it is due to an illness, then it is called *Istihazah* (bleeding due to an illness), and if it is after childbirth, then it is called *Nifaas* (post natal bleeding).

Question: What is the duration of *Hayz*?

Answer: The duration of *Hayz* is a minimum of 3 days and 3 nights i.e. exactly 72 hours, if it is less by even one minute, then it is not *Hayz* (rather it is *Istihazah*), and its maximum duration is 10 days and 10 nights. (*Fatawa Hindiyyah, vol. 1, p. 36*)

Question: What is the ruling if the menstruation occurred for more than 10 days?

Answer: If menstruation occurred for any amount of time more than 10 nights and 10 days, then if this is the first time that she has had menses, then it is menses until 10 days and *Istihazah* after that. If she already has had menses before this and her habit was less than 10 days, then all of that which is more than the habit is regarded as *Istihazah*.

Understand this from the following example; She had a habit of 5 days but now it occurred for 10 days, so the entire days will be regarded as *Hayz*, but if she bled for 12 days, then 5 days will be regarded as *Hayz* and the remaining 7 days will be regarded as *Istihazah*. If she did not have a fixed state, rather sometimes (she bleeds) for 4 days and sometimes 5 days, then the amount of days there were in the last month will also be

regarded as the days of *Hayz* in this month and the remainder will be *Istihazah*. (*Fatawa Hindiyyah, vol. 1, p. 37*)

Question: At what age does a woman begin to have menses?

Answer: Menses will commence from a minimum age of 9 years and the maximum age of menses is 55 years. A woman of this age is known as *Aa'isah* (menopausal) and this age is known as '*Sin-e-Iyaas*'. (*Fatawa Hindiyyah, vol. 1, p. 36*)

Question: What is the necessary minimum gap between two menses?

Answer: It is necessary for there to be at least a complete 15-day gap between two menses. Similarly, it is necessary for there to be a 15-day gap between *Nifaas* and menses. So, if after the end of *Nifaas*, the duration of 15 days did not pass and bleeding commenced, then it is regarded as *Istihazah*. (*Durr-e-Mukhtar wa Rad-ul-Muhtar, vol. 1, p. 285*)

Question: What is the duration of *Nifaas*?

Answer: There is no fixed minimum period for *Nifaas*. If blood came even for a single moment after the baby has emerged more than halfway, then that is regarded as *Nifaas*. The maximum duration for *Nifaas* is 40 days and nights and the duration for *Nifaas* will be counted from the moment the baby has come out more than halfway. (*Fatawa Hindiyyah, vol. 1, p. 37*)

Question: What things are impermissible for a woman who is menstruating or going through post-natal bleeding?

Answer: The following things are impermissible and *Haraam* to do for a menstruating female or one in postnatal bleeding: (1) Offer *Salah* (2) Fast (3) Recite the Qur'an by looking (4) Likewise, to recite the Quran from memory (5) To touch the Holy Qur'an, rather to touch a paper with any *Surah* or verse written on it is also *Haram* (6) Entering the Masjid (7) Doing *Tawaf* (8) Intercourse. (*Noor-ul-Izah*, p. 38; *Bahar-e-Shari'at*, part 2, p. 379)

Question: Is it necessary to make up for the obligatory *Salah* and fasts missed during these days?

Answer: During these days, *Salah* is excused and it does not have to be atoned for. It is obligatory to make up the fasts in other days. (*Noor-ul-Izah*, p. 38)

Question: What things can a menstruating woman or a woman with post natal bleeding do?

Answer:

1. Excluding the recitation of the Qur'an, it is not only permissible without dislike but *Mustahab* (desirable) to recite all other *Azkaar* such as the *Kalimah* and Salat upon the Prophet ﷺ etc. It is better to make Wudu or to rinse the mouth before reciting these and if one reads

them without *Wudu* or without rinsing the mouth, it is still acceptable. There is also no harm in touching these either.

2. It is permissible for such a woman to reply to the *Azaan*.
3. If the Qur'an is inside a cover, there is no harm in touching it (i.e. the cover).
4. If a teacher has menses or post natal bleeding, she should teach each *Kalimah* by pausing the breath and there is no harm in spelling out the words. (*Fatawa Hindiyyah*, vol. 1, p. 37; *Bahar-e-Shari'at*, part 1, p. 379)

Question: If bleeding stopped in less than 40 days for a woman with post natal bleeding, will she offer *Salah* and fast?

Answer: It is a common practice amongst many women that until 40 days have not passed, even if the post natal bleeding has ended, they do not offer *Salah* and nor do they consider themselves capable of offering *Salah*. This is plain ignorance. As soon as post natal bleeding ends, she should bathe immediately and begin to offer *Salah*. (*Fatawa Razawiyyah*, vol. 4, pp. 355-356)

Question: Is *Salah* and fast also forgiven in the state of *Istihaza* and is intercourse forbidden?

Answer: During *Istihazah*, neither is *Salah* forgiven and nor is the fast. Intercourse with such a woman is forbidden. (*Fatawa Hindiyyah, vol. 1, p. 37*)

Wudu

Question: How many obligatory acts of *Wudu* are there and what are they?

Answer: There are 4 obligatory acts of *Wudu*:

1. Washing the face
2. Washing both the hands including the elbows
3. Wiping (Masah) a quarter of the head
4. Washing both feet including the ankles. (*Derived from: Part 6, Surah Al-Maa'idah, verse 6*)

Question: What is meant by washing a limb?

Answer: Washing a limb means that at least two drops of water should flow over every part of that limb. It will not be classed as washing if that part merely becomes moist or if it is rubbed with water like one does with oil, or if simply one or two drops flow over that part, neither will *Wudu* nor *Ghusl* be valid. (*Fatawa Razawiyyah, vol. 1, p. 218*)

It is very important to take notice of this matter. People do not pay attention to it and their prayers go to waste.

Question: What is meant by the face?

Answer: Vertically, the area from the beginning of the forehead (where hair grow habitually) up until below the chin, and horizontally, from one earlobe to the other. (*Noor-ul-Izah, p. 20*)

Question: Is it obligatory to wash the skin underneath the beard?

Answer: If the hair of the beard are not dense, then it is obligatory to wash the skin underneath the beard. However, if the beard is dense, then it is obligatory to wash the hairs which fall in the circumference of the face when pressed in the direction of the throat and it is not obligatory to wash the roots. It is not necessary to wash the hair underneath the circle. If the hair is dense in some areas of the beard and thin in others, then in the areas where there are dense hair, washing the hair (is obligatory), and where there is thin hair, washing the skin is obligatory. (*Fatawa Razawiyyah, vol. 1, pp. 214-246*)

Question: Mention the *Sunnahs* of *Wudu*.

Answer: The following are the *Sunnahs* of *Wudu*:

1. To gain reward for *Wudu*, making an intention to do *Wudu* to fulfil the command of Allah Almighty
2. Commencing with بِسْمِ اللّٰهِ
3. In the beginning, washing the hands thrice up to the wrists
4. Doing Miswak
5. Rinsing the mouth 3 times
6. Sniffing water into the nose thrice and exaggerating when doing both of these
7. Doing the *Khilal* (passing fingers through) of the beard
8. Doing the *Khilal* of the fingers and toes
9. Washing each prescribed limb thrice
10. Wiping (*Masah*) the entire head once
11. Wiping the ears
12. Maintaining order (*Tarteeb*), i.e. first wash the face, then the arms including the elbows, then wipe the head, then wash the feet.
13. Doing *Wudu* in succession, i.e. washing the next limb before the previous one dries. (*Noor-ul-Izah*, p. 22; *Bahar-e-Shari'at*, part 2, pp. 292-296)

Question: Mention some etiquettes of using the *Miswak*.

Answer:

1. Perform *Miswak* of the right, left, upper and lower teeth at least thrice in such a way that you first do *Miswak* of the upper right teeth followed by *Miswak* of the upper left teeth, then do *Miswak* of the lower right teeth followed by *Miswak* of the lower left teeth.
2. Wash the *Miswak* every time and also when you have finished using it.
3. The *Miswak* should neither be too soft nor too hard.
4. It should be made from a bitter wood like Peelu, Olive, Salvadora etc. It should not be made from fruit trees or from trees that bear fragrant smelling flowers.
5. It should be as thick as the little finger.
6. At most, it should be one hand span in length. It should also not be so small that it becomes difficult to perform *Miswak* with it as Shaytan sits on a *Miswak* which is more than one hand span in length.
7. When the *Miswak* is no longer fit for use, it should either be buried or placed safely somewhere so that it does not fall into any impure place, because firstly, it is something which is used to fulfil a *Sunnah* and must be respected, and

secondly, because the saliva from the mouth of a Muslim should be protected from falling in an impure place. It is for this very reason that the scholars have declared it inappropriate to spit in the excrement.

8. Perform *Miswak* with the right hand and hold it in such a manner whereby the little finger is at the base of the *Miswak* and the remaining 3 fingers are above it, and the thumb should be below the head of the *Miswak*. The fist should not be closed when performing *Miswak*.
9. Use the *Miswak* horizontally on the teeth, and not vertically. Do not perform *Miswak* whilst lying on the back.
10. Do not leave the *Miswak* lying on the ground but rather place it upright, with the bristles facing upwards.
11. If one does not have a *Miswak*, he may use his fingers or a thick piece of cloth to clean the teeth. Similarly, if one does not have any teeth, he should run the fingers or a cloth over the gums. (*Durr-e-Mukhtar wa Rad-ul-Muhtar*, vol. 1, pp. 113-115; *Bahar-e-Shari'at*, part 2, p. 294)

Question: Mention the *Mustahabbat* of *Wudu*.

Answer:

1. Whilst doing *Wudu*, to sit on a raised area facing the direction of the *Ka'bah*.
2. To avoid taking help from another person in *Wudu* without a need.
3. To avoid worldly speech during *Wudu*.
4. When pouring water, rubbing the hands over the limbs especially during winter.
5. Alongside the heart, making the intention verbally as well.
6. Reading the transmitted *Du'as* of *Wudu*.
7. Reciting بِسْمِ اللَّهِ before washing each limb.
8. Whilst wiping the ears, place wet pinky fingers in the earhole.
9. If the ring that is worn is loose, then shake it (and if it is not loose but rather tight, it is necessary to move it).
10. Using the right hand to rinse the mouth and sniff water up the nose, whereas the left hand is to be used to clean the nose.
11. For the one who is not excused (*Ma'zoor*), to perform *Wudu* before the time has entered.

12. To recite *Kalimah Shahadah* after *Wudu*. (*Noor-ul-Izah*, p. 23; *Bahar-e-Shari'at*, summarised, part 2, pp. 296-300)

Question: What is the *Mustahab* method of wiping the head?

Answer: The *Mustahab* method of wiping the head is to join the 3 finger tips of each hand, leaving out the *Kalimah* (index) fingers and thumbs. Thereafter, place them on the hair or skin of the forehead and then pull them towards the nape in such a way that the palms remain away from the head. From the nape, bring the hands back whilst using the palms to wipe. Then, using the index finger, wipe the inside of the ears and use the thumbs to wipe the outer ear and the rear of the fingers to wipe the neck. (*Bahar-e-Shari'at*, part 2, p. 298)

Question: Mention the *Makruhaat* of *Wudu*.

Answer:

1. To sit in an impure place for *Wudu*.
2. To drop *Wudu* water in an impure place.
3. To make water drip from the limbs which have been washed for *Wudu* into the vessel etc.
4. To spit, rinse the mouth or cough out phlegm in the direction of the *Qiblah*.
5. To unnecessarily engage in worldly speech.

6. To use water in excess.
7. To use such less amount of water which is not sufficient to fulfil the *Sunnah*.
8. To splash water on the face.
9. To blow when pouring water on the face.
10. To wipe the throat.
11. To rinse the mouth or sniff water into the nose using the left hand.
12. Cleaning the nose with the right hand.
13. Wiping the head thrice with three sets of water.
14. Making *Wudu* with water heated by the sun. To abandon any *Sunnah* is *Makruh*. Likewise, to leave any *Makruh* act is *Sunnah*. (*Durr-e-Mukhtar wa Rad-ul-Muhtar*, vol. 1, pp. 131-133; *Bahar-e-Shari'at*, part 2, pp. 300-301)

Question: Which things nullify *Wudu*?

Answer: The following things nullify *Wudu*:

1. Exiting of faeces, urine, *Wadi* (urinary fluid), *Mazi* (pre-seminal fluid), *Mani* (sperm), a worm or a stone from either the front or rear passage of a male or female

2. Wind passes from the rear passage of a male or female
3. Flowing impurity exits from any part of the body besides the private area
4. Mouthful vomit of food, water or bile. (Mouthful vomit means that it cannot be controlled without effort)
5. If blood came out of the mouth and is dominant over the saliva, then it will nullify the *Wudu*, otherwise not. (The sign of dominance is that if the spit turns red, the blood will be considered dominant and if it is yellow, it will be considered as subdued)
6. Such a heedless sleep in which the buttocks are not firmly planted
7. Unconsciousness
8. Insanity
9. Intoxication
10. For a *Baaligh* to laugh during *Salah* which consists of *Ruku* and *Sujood* in a wakeful state
11. *Mubasharat-e-Fahishah* i.e. for an erect male private organ to directly (skin to skin) touch the male or female private area

12. Flowing blood will nullify *Wudu* as long as it is not dominated by saliva, and if it is congealed blood, then it will not nullify *Wudu* unless it is in a mouthful quantity.

(*Fatawa Hindiyyah*, vol. 1, pp. 9-13; *Bahar-e-Shari'at*, pp. 303-309)

Question: Does *Wudu* become nullified if the *Satr* opens or if one saw the *Satr* of another person?

Answer: This notion that is common amongst the public that *Wudu* is nullified if the knee or another part is unveiled or if a person looks at his own or someone else's *Satr*, is completely baseless. However, it is from the etiquette of *Wudu* that the entire area from the navel until below the knees is covered. Rather, it should be covered immediately after *Istinja* as it is not allowed to keep the *Satr* open without need, and to unveil it before others is Haraam. (*Fatawa Razawiyyah*, vol. 1, p. 352)

Question: How is it to touch or read the Quran without *Wudu*?

Answer: It is Haraam for a person without *Wudu* to touch the Quran, and if he reads it by heart without touching it, then there is no issue. (*Noor-ul-Izah*, p. 39)

Wiping over leather socks

Question: If someone is wearing leather socks, can he wipe over them instead of washing the feet?

Answer: It is permissible for any man or woman who is wearing leather socks to wipe over them instead of washing the feet. (*Noor-ul-Izah, p. 35*)

It is better to wash the feet on the condition that he/she considers wiping as permissible. (*Bahar-e-Shari'at, part 2, p. 363*)

Question: What are the conditions for wiping on leather socks?

Answer: There are a few certain conditions for this:

1. The leather socks should be such that they hide the ankles. It is not necessary to exceed this. If they are one or two fingers shorter than this, wiping will still be valid; the heel should not be visible.
2. It should cling to the feet, allowing one to walk a lot with ease when wearing it.
3. It should be made from leather or at least the sole should be made from leather and the rest of it can be from any thick material (which water cannot penetrate and enter). (Rather, if the whole sock is made from some thick material, the verdict is that wiping would be valid upon that as well – *Jadd-ul-Mumtar*) Therefore, it is not

permissible to wipe cotton or woollen socks which are generally worn in India. It is obligatory to remove them and wash the feet.

4. It should have been worn after performing *Wudu*; whether after performing the complete *Wudu* or after only washing the feet and then later completing the *Wudu*.
5. No leather sock should be torn equivalent to the size of 3 little toes, i.e. whilst walking, the skin should not be visible equivalent to 3 toes. (*Fatawa Hindiyyah, vol. 1, p. 33*)

Question: After wearing the leather socks once, until when can wiping be done over them?

Answer: The duration of wiping for a resident is 1 day and 1 night, and the duration for a traveller is 3 days and 3 nights. The first time that one broke his *Wudu* after wearing the leather socks will be classed as the start time of the duration. For example, someone wore the leather socks in the morning and the first time he broke his *Wudu* was at the time of *Zuhr*, then in this case, a resident can wipe until the *Zuhr* of the following day, and the traveller can wipe until the *Zuhr* of the fourth day. (*Fatawa Hindiyyah, vol. 1, p. 33*)

Question: What is the method of wiping the leather socks?

Answer: The method of wiping the leather socks is as follows: After moistening the fingers of both hands, the 3 fingers of the

right hand should be placed on the instep of the right foot and the 3 fingers of the left hand should be placed on the instep of the left foot and then pulled towards the shin equivalent to at least 3 fingers in length. The *Sunnah* is to pull the fingers all the way to the shin. (*Fatawa Hindiyyah, vol. 1, p. 34*)

Question: How many obligatory acts of wiping the leather socks are there?

Answer: There are 2 obligatory acts of wiping:

1. The wiping of each leather sock should be equivalent to at least the 3 small fingers of the hand.
2. The wiping should be done on the top of the leather sock.
(*Noor-ul-Izah, p. 36*)

Question: What things nullify the wiping?

Answer:

1. Those things which nullify *Wudu* also nullify the wiping.
2. When the duration expires, the wiping becomes nullified, and in this situation, it is sufficient to just wash the feet. There is no need to do the entire *Wudu*. However, it is better to do the entire *Wudu*.
3. Removing the leather socks will cause the wiping to be nullified even if only one sock is removed.

4. If a person walked in water whilst wearing leather socks which caused more than half of one foot to be washed or if water entered the leather sock by any other means and more than half of the foot was washed, then wiping will be nullified. (*Noor-ul-Izah, p. 36*)

Question: If *Ghusl* is obligatory upon a person, can he also wipe over his socks instead of washing the feet?

Answer: The person upon whom *Ghusl* is obligatory, he cannot wipe over his socks. (*Durr-e-Mukhtar, vol. 1, p. 266*)

Ghusl

Question: How many obligatory acts of *Ghusl* are there?

Answer: There are 3 obligatory acts of *Ghusl*:

1. **To rinse the mouth:** meaning, to make water flow through every part and every corner of the mouth from the lips until the beginning of the throat. Many people think that rinsing the mouth involves taking a little water into the mouth and then spitting it out, even if it does not reach the back of the tongue and the beginning of the throat. *Ghusl* will not be valid in this case and neither will *Salah* be permissible after bathing, rather, it is obligatory to make water flow behind the molars, in the layers of the cheeks, on the roots of the teeth, between the gaps in the teeth and

over every part of the tongue up to the beginning of the throat.

2. **Inserting water into the nose:** meaning, to wash both nostrils up to the soft area by sniffing the water into the nostrils. Even a single area equivalent to a hair should not be left unwashed, otherwise, the *Ghusl* will not be valid. If mucus has dried up inside the nose, it is obligatory to remove it. It is also obligatory to wash the nasal hair.
3. **Flowing of water on every part of the visible body:** for water to flow from the hair of the head until the soles of the feet, on every part and every small fine hair of the body. (*Fatawa Razawiyyah, vol. 1, pp. 439-445*)

Question: What is the *Sunnah* method of *Ghusl*?

Answer: The *Sunnah* method of *Ghusl* is as follows:

After making the intention of *Ghusl*, first wash both hands up to the wrist three times. Then wash the excretory organs regardless of whether impurity is present or not. Now, if there is impurity on any part of the body, remove it. Then perform *Wudu* as done for *Salah* but do not wash the feet. In case of performing *Ghusl* on some stool, chair or rock, wash the feet as well. Now, moisten the body with a wet hand just as one would do with oil, especially in the winter season. Now pour water three times over the right shoulder followed by three times on the left shoulder, and then three times on the head and the

whole body. Now, leave the place of *Ghusl* and wash the feet if they were not washed during *Wudu*. Do not face towards the *Qiblah* during *Ghusl*. During the *Ghusl*, rub and wipe all the body with the hands. Take a bath at such a place where nobody can see you. If this is not possible, then it is necessary for the area from the navel up to the knees to be covered. Neither talk during *Ghusl* nor recite any supplication. After bathing, there is no harm in wiping the body with a towel. (*Fatawa Hindiyyah*, vol. 1, p. 14)

Question: What is the method of bathing in flowing water?

Answer: If someone takes a bath in flowing water, such as a river or stream and stays in the water for a while, the *Sunnah* of washing thrice, and that of maintaining order in washing and making *Wudu*, will all be fulfilled. It is not necessary to move the limbs three times in flowing water. However, in case of performing *Ghusl* where the water is still, e.g. in a pond etc., the limbs will have to be moved thrice or one has to change his location in order to act upon the *Sunnah* of washing thrice. If one stood in rain, then this has the same ruling of standing in flowing water. In case of making *Wudu* in flowing water, just keeping the limb in the water for a short while is sufficient and in case of making *Wudu* in still water, moving the limbs in the water amounts to washing the limbs thrice. (*Durr-e-Mukhtar wa Rad-ul-Muhtar*, vol. 1, p. 156)

Question: Has an amount of water been specified for *Wudu* and *Ghusl*?

Answer: No amount has been specified for everyone when doing *Wudu* and *Ghusl* as is famous amongst the general public, this is absolutely incorrect. Someone is tall and stocky whilst another person is skinny and thin, someone has hair on all his body whilst another has no hair and someone has a thick beard whereas another person is beardless. Someone has abundant hair on his head whilst another person has a bald head etc. So how can there be one specified amount for all?

(Bahar-e-Shari'at, part 2, p. 320)

Question: What are the causes that necessitate *Ghusl*?

Answer: The following are the causes that necessitate *Ghusl*:

1. Discharge of semen from its organ after leaving its origin due to lust.
2. Nocturnal emission (wet dream).
3. Entrance of the head of a man's private part into the woman's vagina or anus or a man's anus will necessitate *Ghusl* upon both of them, regardless of whether or not this happens in a state of lust, and whether or not ejaculation takes place, provided that they are both religiously bound (Mukallaf).

4. After the termination of menses (*Haiz*).
5. After the termination of post-natal bleeding (*Nifaas*).
(*Noor-ul-Izah, p. 27*)

Question: When is it *Sunnah* to do *Ghusl*?

Answer: It is *Sunnah* to do *Ghusl* on Friday, *Eid al-Fitr*, *Eid al-Adha*, the day of *Arafah* (9th *Zul-Hajja-tul-Haraam*) and when wearing the *Ihram*. (*Tanveer-ul-Absaar wa Durr-e-Mukhtar, vol. 1, pp. 168-169*)

Question: When is it *Mustahab* to do *Ghusl*?

Answer: It is *Mustahab* to do *Ghusl* on the following occasions:

1. For the stay in *Arafat*
2. For the stay in *Muzdalifah*
3. When visiting the blessed *Haram*
4. When presenting oneself in the court of the Beloved and Blessed Prophet ﷺ
5. For *Tawaf*
6. For entry into *Mina*

7. For pelting stones at the pillars (*Jamaraat*) on the three days
8. Night of Salvation (*Shab-e-Bara'at*)
9. Night of Power (*Shab-e-Qadr*)
10. The night of Arafah
11. When attending a Milad gathering and other auspicious and blessed gatherings
12. After bathing a deceased person
13. For an insane person when he recovers from insanity
14. After regaining consciousness
15. After a state of intoxication
16. For repenting from a sin
17. For wearing new clothes
18. For the one returning from a journey
19. On the termination of '*Istihazah*' (vaginal bleeding due to illness)
20. For the Salah offered at the occurrence of a solar and lunar eclipse and for '*Salat-ul-Istisqaa*' (the prayer for rainfall)

21. In times of fear, extreme darkness and severe storms
22. If the body is stained with impurity but it is not known where the impurity actually lies. (*Tanveer-ul-Absaar wa Durr-e-Mukhtar*, vol. 1, p. 169)

Question: Whoever has to do multiple *Ghusl*, will he do them separately?

Answer: If the one who had to do multiple *Ghusl* did one *Ghusl* whilst intending all of them, then all of them would be fulfilled and reward for each of them will be attained. (*Bahar-e-Shari'at*, part 2, p. 325)

Question: What should the one for whom it is necessary to perform *Ghusl* do?

Answer: The one for whom it is necessary to perform *Ghusl* should not delay in bathing. The *Hadith* states: "The angels of mercy do not come to the house in which there is a *Junub* (a person upon whom *Ghusl* is necessary)." (*Sunan Abi Dawood*, vol. 1, p. 109)

And if a person delays the *Ghusl* to such an extent that the closing time for *Salah* has arrived, it is now obligatory upon him to bathe immediately, he will be sinful if he now delays it. If he wants to eat or have intercourse with his wife, he should do *Wudu* or wash the hands and face and rinse the mouth. If he ate and drank without doing so, he will not be sinful, but it

is disliked and brings about poverty. If he had intercourse without bathing or doing *Wudu*, even then it is not a sin. However, the one who had nocturnal emission, he should not have intimate relations with the wife prior to doing *Ghusl*. (*Bahar-e-Shari'at*, part 2, p. 325)

Question: What things are *Haraam* for the one upon whom *Ghusl* is *Wajib*?

Answer: If *Ghusl* is due on somebody, it is *Haraam* for him to: Enter the Masjid, perform Tawaf, touch the Holy Quran, even the blank part of the page, the spine or tassel of the Quran, recite the Quran by looking at it or by heart without touching it, write a verse of the Quran, write a Quranic *Ta'weez* or touch such a *Ta'weez*, touch or wear a ring which has *Huroof-e-Muqatta'at* written on it, all of these things are *Haraam*. (*Durr-e-Mukhtar wa Rad-ul-Muhtar*, vol. 1, pp. 172-173; *Bahar-e-Shari'at*, part 2, p. 326)

Question: How is it to touch the casing if the Quran is in a case, and what is the ruling on picking up the Quran with a cloth?

Answer: If the Quran is in a casing, there is no harm in touching the case. Similarly, holding the Holy Quran with a cloth etc. which is neither connected to you nor to the Holy Quran is also permissible. It is *Haraam* to touch the Holy Quran with a sleeve of the shirt or with the end of a headscarf

or if one end of the shawl is on your shoulder and you touch the Quran with the other end, because all of these things are connected to you, like how the tassel is associated with the Quran. (*Durr-e-Mukhtar wa Rad-ul-Muhtar*, vol. 1, p. 173; *Bahar-e-Shari'at*, part 2, p. 326)

Question: What is the ruling on touching and reading a translation of the Quran for a *Junbi* (person on whom *Ghusl* is *Wajib*), a menstruating woman or one who is not in a state of *Wudu*?

Answer: The ruling for touching and reciting a translation of the Holy Quran in Persian, Urdu or any other language is the same as touching and reciting the (actual) Quran. (*Bahar-e-Shari'at*, part 2, p. 327)

Question: How is it for a *Junbi*, a menstruating woman or a person who is not in a state of *Wudu* to touch the books of *Fiqh*, *Tafseer* and *Hadith*?

Answer: It is disliked for these people to touch the books of *Fiqh*, *Tafseer* and *Hadith*. However, if they touched them with any clothing even if they are wearing it or are wrapped in it, then there is no harm in this, but placing the hand on any part where there is a verse in these books is *Haram*. (*Durr-e-Mukhtar wa Rad-ul-Muhtar*, vol. 1, pp. 176-177)

Question: How is it for a *Junbi* or a menstruating woman to recite Salat upon the Prophet, supplications and reply to *Azaan*?

Answer: There is no harm in them reciting Salat upon the Prophet ﷺ and *Du'as*, however, it is better for them to perform *Wudu* or rinse the mouth first. Replying to *Azaan* is also permissible for them. (*Fatawa Hindiyyah, vol. 1, p. 38*)

Water

Question: With what water is it permissible to do *Wudu* or *Ghusl*?

Answer: It is permissible to do *Wudu* and *Ghusl* with rainwater, sea water, river water, well water, ice water, hail water and spring water. (*Noor-ul-Izah, p. 13*)

Question: What types of water are there in terms of usage?

Answer: In terms of usage, there are 5 types of water:

1. **Pure, purifying, non-disliked** – This is normal water which is pure itself and also purifying, i.e. *Wudu* and *Ghusl* can be done with it and there is no dislike in using it either.
2. **Pure, purifying, disliked** – Which is a small amount (less than 225sq feet) and a cat has drunk from it; it is pure in

itself and purifying as well, i.e. *Wudu* and *Ghusl* can be done with it but it is disliked to use it.

3. **Pure, non-purifying** – Which is pure itself but not purifying, i.e. *Wudu* and *Ghusl* cannot be done with it just like used water and water from a fruit, flower and tree.
4. **Impure water** – in which impurity fell. If the water is a small amount, then it is unconditionally impure, and if the water is abundant or it is flowing water, then if the effect (colour, smell or taste) of the impurity is found within the water, then it will be impure. *Wudu* and *Ghusl* cannot be done with it.
5. **Doubtful water** - Which a donkey or a mule has drunk from. If pure water is found, *Wudu* and *Ghusl* cannot be performed with it (i.e. doubtful water), and if pure water is not found, one should do *Tayammum* after doing *Wudu* with it and then offer *Salah*. (*Noor-ul-Izah, p. 13*)

Question: What is the definition of flowing water?

Answer: Flowing water is that water wherein if a straw is placed, it carries it away. This water is pure itself and purifying for others. (*Durr-e-Mukhtar wa Rad-ul-Muhtar, vol. 1, p. 187*)

Question: When would flowing water become impure after impurity falls into it?

Answer: Flowing water will not become impure when impurity falls into it provided that the impurity does not change its colour, taste or smell. If an impure thing changes its colour, taste or smell, it will become impure. (*Durr-e-Mukhtar wa Rad-ul-Muhtar*, vol. 1, p. 185)

Question: What is the definition of ‘little water’ and ‘abundant water’?

Answer: Water equal to 225 sq ft or more than that is abundant, and whatever is less than this amount is little. (*Noor-ul-Izah*, p. 14)

Question: What is the definition of *Dah Dardah* (225 sq ft)?

Answer: That pond which is 10 handspans in length and 10 handspans in width is called a ‘*Dah Dardah*’ or a ‘Big Pond’. The same ruling applies if it is 20 handspans in length and 5 handspans in width or 25 handspans in length and 4 handspans in width. In summary, the complete surface area (length and width) should be equal to 100 handspans. If it is round, then its circumference should be around 35 and a half handspans. Anything less than this is regarded as a small amount of water, regardless of how deep the pond may be. (*Durr-e-Mukhtar wa Rad-ul-Muhtar*, vol. 1, pp. 192-193)

Question: When will abundant water become impure?

Answer: The laws of abundant water are the same as the

flowing water, i.e. if the colour, smell or taste changes with the falling of impurity into it, then it will become impure, otherwise it will remain pure. (*Durr-e-Mukhtar*, vol. 1, p. 190)

Question: Which water is classed as ‘used water’?

Answer: Water is classed as used in the following cases, i.e. it is not capable of being used for *Wudu* and *Ghusl*:

1. The water which falls from the body after *Wudu* and *Ghusl* is used water.
2. Similarly, if the hand, finger or complete fingernail or any part of the body that is washed in *Wudu*, goes into water which is less than *Dah Dardah* (10 by 10) intentionally or unintentionally, then that water will become used (water).
3. Similarly, if any unwashed part of the body of a person upon whom *Ghusl* is obligatory touches the water, then that water is used (water). There is no harm if a washed hand or any other part of the body goes into the water. (*Fatawa Razawiyyah*, vol. 2, p. 43)
4. If the hand is (already) washed but a person puts the hand into the water again with the intention of washing it and this washing is an act of reward, e.g. for eating or for *Wudu*, then this water is regarded as ‘*Musta’mal*’ (i.e. used water). In other words, it is no longer appropriate for *Wudu* and *Ghusl*, and to drink it is also *Makruh*. (*Bahar-e-Shari’at*, vol. 2, p. 333)

Question: What is the ruling if a person who needs to do Wudu or Ghusl has no option but to place the hand etc. in the water?

Answer: If he put his hand into the water out of necessity, such as if the water is in a huge vessel and he is not able to tilt it, and neither is there a small vessel with which he can take the water out, then in such a situation, he should put only that portion of the hand into the water which is necessary so that he may take out some water. If the bucket and rope of a well have fallen inside and there is no way of getting them out except by climbing into the well and neither does he have any other water to wash his hands or feet before climbing in, then in such a case, if he puts his feet in and uses them to pull out the bucket and the rope, then the water will not be regarded as 'Musta'mal'. (*Fatawa Razawiyyah, vol. 2, p. 117*)

Question: What is the ruling if used water mixes with normal water?

Answer: If used water mixes with normal water, e.g. when drops fall into the jug or into the bucket when doing *Wudu* or *Ghusl*, then if the normal water is of a greater amount, it will still be suitable for *Wudu* and *Ghusl*; otherwise it will all be regarded as being unsuitable, i.e. it will take on the ruling of whatever is more. (*Noor-ul-Izah, p. 14; Fatawa Razawiyyah, vol. 2, p. 220*)

Question: How can used water be made suitable for *Wudu* and *Ghusl*?

Answer: If one's hand went into the water or if the water became used by another means and one intends to make the water suitable for use, then one should pour normal water into it which is more than it (the used water). Moreover, another way of doing this is to pour water into it from one side so that the water flows from the other side. All of the water will become suitable for use. Using the second method, even impure water can be purified. (*Fatawa Razawiyyah, vol. 2, p. 220*)

Question: How is it to do *Wudu* and *Ghusl* using water which has become heated through sunlight?

Answer: That water which has become heated by sunlight in a hot country in hot weather, in a vessel made from any metal other than gold or silver should not be used for *Wudu* or *Ghusl* as long as the water is still hot and neither should it be drunk. Rather, it should not reach the body in any way, to the extent that even if clothing becomes wet due to this water, then one should abstain from wearing it until it does not become cold as there is a danger of getting leucoderma by using this water. However, even then, if one does use it for *Wudu* or *Ghusl*, they will be regarded as being valid. (*Fatawa Razawiyyah, vol. 2, p. 464*)

Question: How is it to do *Wudu* and *Ghusl* using the water filled by a *Na Baaligh* child?

Answer: The water which was filled by a *Na-Baaligh* child (i.e. who has not reached puberty according to Islam) is regarded as

his property by *Shari'ah*, and thus cannot be used to drink, make *Wudu* or *Ghusl* or for any other purpose by anyone besides his parents or the person he works for even if he allows them to use it. If one performed *Wudu* with it, it will be valid but the person will be sinful (for using it). Teachers should take a lesson from this as they often *ask Na-Baaligh* children to fill water for them which they use for their own needs. Likewise, it is *Haram* to even use water filled by a *Baaligh* (i.e. one who has reached puberty according to Islam) without his permission. (*Fatawa Razawiyyah, vol. 2, p. 527*)

Question: What should be done with the water in which impurity fell?

Answer: If the impurity changes the colour, smell or taste of the water, then it is impermissible to use it for oneself or to make animals drink it. It can be used to make mud etc., but it is impermissible to use this mud on the walls, etc., of the Masjid. (*Fatawa Hindiyyah, vol. 1, p. 25*)

Leftover water

Question: What is the ruling if a human or animal turned the water into 'leftover' water?

Answer: If a human or animal drank from a small amount of water, it consists of 4 types:

1. **Pure, purifying** – This is that water which a human, a horse or any Halal animal has drunk from.
2. **Impure** – It is not permissible to use, this is that water which a swine, a dog or any wild animal, e.g. A lion or cheetah etc., has drunk from.
3. **Disliked** – It is disliked to use this water in the presence of suitable water. This is that water from which a cat, a rat, a small free-range chicken that places its mouth in impurity, predatory birds such as a falcon, hawk etc. have drunk from. In the presence of suitable water, it is disliked to use disliked water for *Wudu* and *Ghusl*, and if suitable water is not present, then there is no harm.
4. **Doubtful** – This is that water which a donkey or a mule has drunk from, it is not permissible to use doubtful water if suitable water is available. However, if it is not available, then one should do *Wudu* and *Ghusl* with it as well as *Tayammum*, and it is better to do *Wudu* first. If the opposite was done, i.e. *Tayammum* was done first and then *Wudu*, even then there is no harm. But if *Wudu* was done and *Tayammum* wasn't or *Tayammum* was done and *Wudu* wasn't, *Salah* will not be valid. (*Noor-ul-Izah*, pp. 14-15)

Question: The leftover of a human is pure. So, is the leftover of a *Junbi* (one in need of *Ghusl*) or a menstruating woman or one going through post-natal bleeding also pure?

Answer: The leftover of a human being, be it of one who is a *Junbi* or a female who is menstruating or going through post-natal bleeding, is regarded as pure. It is permissible to do *Wudu* and *Ghusl* using this water, but if the *Junbi* drank the water without first rinsing the mouth, then it is impermissible to do *Wudu* or *Ghusl* using that leftover water as it has become used. (*Bahar-e-Shari'at*, part 2, p. 343)

Question: Is the leftover of a disbeliever also pure?

Answer: The leftover of a disbeliever is also pure. (*Fatawa Hindiyyah*, vol. 1, p. 23)

However, it should be avoided. Just as one dislikes saliva, nasal mucus and phlegm despite them being pure, the leftover of a disbeliever should be viewed with much greater dislike. (*Bahar-e-Shari'at*, part 2, p. 341)

Question: Blood came out of a person's mouth and he drank water straight away. What is the ruling on the water?

Answer: If such an amount of blood came out of a person's mouth that it caused the saliva to become reddish in colour and he drank water straight away, then this leftover water will be regarded as being impure. It is necessary upon him to rinse the mouth and cleanse it once the reddish colour disappears. If he did not rinse the mouth, rather the saliva spread a few times over the area of impurity and now, no signs of the impurity are

evident due to either swallowing the saliva or spitting it out, then the mouth will be regarded as being purified. If one drinks water thereafter, the water will remain pure. However, to swallow the saliva in this situation is an extremely impure matter and a sinful act. (*Fatawa Hindiyyah, vol. 1, p. 23*)

Question: What is the ruling of the leftover of an alcoholic?

Answer: (Allah Forbid) If a person drank alcohol and then drank water straight after, the water has become impure and if he waited until the traces of the alcohol had mixed with the saliva and went down the throat, then it is not regarded as being impure, but nevertheless, one should avoid the alcoholic and his leftover. If an alcoholic person has a big moustache and alcohol gets onto it, then as long as he does not purify it, it will cause the water which he drinks and the vessel used for drinking to become impure. (*Fatawa Hindiyyah, vol. 1, p. 23*)

Question: How is it for a male to drink the leftover of an unrelated (*Ghayr Mahram*) female and vice versa?

Answer: It is disliked for a male to consume the leftovers of an unrelated female (*Ghayr Mahram*) and for a female to consume the leftovers of an unrelated male whilst knowing that it is the leftover of a particular person and to consume it to attain pleasure. But there is nothing dislikeable about that food and drink itself. (*Fatawa Hindiyyah, vol. 1, p. 23*)

And if one does not know whose leftover it is and one consumes it without the intention of attaining pleasure, then there is no harm in this. Rather, in certain cases, it is regarded as a good act, such as consuming the leftovers of an *Aalim* who acts in accordance to the *Shari'ah* or the leftovers of a righteous *Peer* (Spiritual Guide) because people consume this whilst considering it as '*Tabarruk*' (being sacred). (*Bahar-e-Shari'at*, part 2, p. 341)

Question: How will a vessel in which a dog has placed its mouth become pure?

Answer: If the vessel in which a dog placed its mouth is made from porcelain or metal, or if it is earthenware which is oily or used and fatty, it will become purified by washing it thrice, otherwise only if it is dried each time. However, if the porcelain has a hairline crack or if a vessel is chipped, then it will be purified only if it is dried thrice. Merely washing it will not purify it. (*Fatawa Razawiyyah*, vol. 4, p. 559)

Question: What should one do if a cat begins to lick the hand?

Answer: If a cat begins to lick a person's hand, they should pull the hand away at once. It is *Makruh* to allow the cat to continue licking one's hand. One should wash the hand. If one read *Salah* without washing the hand, the *Salah* will be valid but it is '*Khilaf-al-Aula*' (contrary to what is best). (*Fatawa Hindiyyah*, vol. 1, p. 24)

Question: What is the ruling on the leftover of aquatic animals?

Answer: The leftover of aquatic animals is regarded as pure, regardless of if they are born in water or not. (*Fatawa Hindiyyah, vol. 1, p. 23*)

Question: Which animals have pure sweat and saliva and which animals have impure sweat and saliva?

Answer: The sweat and saliva of those animals whose leftover is impure is also regarded as being impure, and those animals whose leftover is pure, their sweat and saliva is also regarded as pure. The sweat and saliva of an animal whose leftover is *Makruh*, is also regarded as *Makruh*. (*Fatawa Hindiyyah, vol. 1, p. 23*)

Wells

Question: When will the ruling be given to remove all the water from a well?

Answer: All the water of a well will be removed in the following cases:

1. If impurity falls into it even if it is a small amount, e.g. urine, a drop of alcohol, etc.
2. If a swine falls into it even if it comes out alive and even if its mouth did not enter the water.

3. If a human, sheep, dog or any animal which is equivalent to them in size or bigger falls into a well and dies, or dies and then falls into a well.
4. If any *Damawi* (blood containing) animal, even if it is small, such as a hen, cat etc., fell into a well and then swelled or burst after dying. (*Noor-ul-Izah, p. 15*)

Question: When will 20 to 30 buckets of water be removed (from the well)?

Answer: If a *Damawi* animal such as a rat, mole, sparrow, lizard, chameleon or any animal equal in size or smaller than them falls into a well and dies, then 20 to 30 buckets of water will be removed. (*Fatawa Hindiyyah, vol. 1, p. 19*)

Question: When will 40 to 60 buckets of water be removed (from the well)?

Answer: If a pigeon, hen, cat or any animal equal in size dies after falling into a well, 40 to 60 buckets of water will be removed. (*Durr-e-Mukhtar, vol. 1, p. 216*)

Question: What is the ruling if animal droppings, cow dung or manure fall into a well?

Answer: Even though animal droppings, cow dung and manure are impure, but if a very small amount of this falls into a well, due to it being a cause of difficulty, it will be excused

and the ruling of impurity will not be given. (*Ghunyah-ul-Mutamalli*, p. 162)

Question: What is the ruling if more than one rat fell (into a well) and died?

Answer: If 2 rats die after falling into a well, then 20 to 30 buckets of water should be removed. If 3, 4 or 5 rats fall in and die, then 40 to 60 buckets of water will be removed, and if 6 rats fall in and die, then all the water must be removed. (*Durr-e-Mukhtar*, vol. 1, p. 217)

Question: What is the ruling if two cats fell (into the well) and died?

Answer: If 2 cats die, all the water must be removed. (*Durr-e-Mukhtar*, vol. 1, p. 217)

Question: What is the ruling if someone who is need of *Wudu* or *Ghusl* goes into the well?

Answer: If a person who is not in a state of *Wudu* or one who is obligated to do *Ghusl* enters into the well without need and there is no impurity on his body, then 20 buckets of water must be removed. However, if he went in to take out the bucket, then no water needs to be removed. (*Rad-ul-Muhtar*, vol. 1, p. 213)

Question: What is the ruling if an animal fell into a well and came out alive?

Answer: Except for a swine, if any other animal falls into the water and came out alive and there is no definitive knowledge of impurity being on its body, and its mouth did not touch the water, then the water is pure. It is permissible to use it, but out of precaution, it is better to remove 20 buckets of water. However, if one has certainty that there was some impurity on the body of the animal, then all the water must be removed. If its mouth touched the water, then the ruling which is applicable to its saliva and leftover will also apply to the water.

(Fatawa Hindiyyah, vol. 1, p. 19)

Question: What is the ruling if a shoe or a ball fell into the well?

Answer: If a shoe or a ball fell into a well and one is certain that it was impure, then all the water must be removed, otherwise 20 buckets must be removed. The mere assumption of it being impure is not reliable. *(Al-Hadeeqat-ul-Nadiyyah, vol. 2, p. 674)*

Question: How will the rope and bucket become pure?

Answer: If the water inside a well has become impure and the amount of water which was ordered to be removed was actually removed, then the rope and bucket with which the water was removed will also become pure and there will be no need to re-wash them. *(Durr-e-Mukhtar wa Rad-ul-Muhtar, vol. 1, p. 212)*

Question: What is meant by removing all of the water?

Answer: Removing all the water means that such an amount of water should be removed that if the bucket is now put back into the well, then even half of it would not be filled. There is no need to remove the soil from inside the well and nor is there any need to wash the walls of the well, as they have been purified. (*Durr-e-Mukhtar*, vol. 1, p. 212)

Question: Does the fallen animal also have to be taken out along with the required amount of water?

Answer: The command that has been given regarding removing such and such an amount of water actually means that first, the impure thing which has fallen into the water should be removed. Thereafter, the required amount of water should be removed. If the impure thing remains in the water, then regardless of how much water one takes out, it will all be in vain. (*Fatawa Hindiyyah*, vol. 1, p. 19)

Question: How large should the bucket be?

Answer: The bucket that is specified for that particular well is the bucket that will be considered. There is no consideration for how small or big the bucket is. If however, there is no specified bucket for that particular well, then it should be such that it can hold 1 Saa' of water. (*Fatawa Razawiyyah*, vol. 3, p. 261)

Question: If a dead animal was extracted from the water and its time of falling is unknown, from when will the water be regarded as being impure?

Answer: If the time of falling is unknown, then it will be regarded as impure from the moment it was seen even if it was bloated and disintegrated. The water will not be deemed as impure before this. There is no problem with the *Wudu* or *Ghusl* that was performed nor with the clothes that were washed prior to this. This verdict is acted upon on the basis of ease. (*Fatawa Hindiyyah, vol. 1, p. 20*)

Tayammum

Question: Who has permission to do *Tayammum*?

Answer: Whoever is not in a state of *Wudu* or is in need of *Ghusl* and does not have ability to use water, he is to do *Tayammum* in the place of *Wudu* and *Ghusl*. (*Fatawa Hindiyyah, vol. 1, p. 28*)

Question: What are some forms of not having ability to use water?

Answer: There are some cases of not having ability to use water:

1. Such an illness for which there is a real possibility that *Wudu* or *Ghusl* would intensify it or prolong it.
2. There is no presence of water within a radius of one mile.
3. There is such severe cold that it is strongly believed that bathing would result in death or illness; and he has nothing like a quilt etc. which he can use to cover himself after bathing and protect himself against the cold, nor is there fire with which he can warm himself, *Tayammum* will be permissible in this case.
4. Fear of an enemy, i.e. if he sees him, he will either kill him or rob his wealth; or it is the creditor of this poverty-stricken person and he will have him imprisoned (if he sees him); or there is a snake there (i.e. near the water) which will bite him or a lion which will tear him apart and eat him; or there is an immoral individual there and this person is a woman or an *Amrad* (young good-looking boy) and they strongly believe that he will dishonour them, then in all the above situations, *Tayammum* is permissible.
5. There is no bucket or rope in the jungle to draw water, so *Tayammum* is permissible.
6. Fear of thirst, i.e. one has water in his possession but if he uses it for *Wudu* or *Ghusl*, then he himself or a fellow Muslim or his own animal or the animal of the other

person even if it is a dog which is permitted to rear will remain thirsty; or if one amongst them is currently thirsty or there is a real possibility of becoming thirsty later on as it is such a path which has no sign of water for a long distance, then in such a case, *Tayammum* is permissible.

7. Water being expensive, i.e. if he is being asked to pay double the normal selling price (of water) in that area, then *Tayammum* is permissible, but if there is not a big difference in the price, then *Tayammum* is not permissible on the condition that he has money which is surplus to his necessities to buy water.
8. It is suspected that the caravan will go out of sight or the train will leave because of searching for water.
9. If one believes that by making *Wudu* or *Ghusl*, he will miss the Eid prayers, either because the *Imam* would have completed the *Salah* or due to the appearance of *Zawaal* time, then in both cases, one is permitted to perform *Tayammum*.
10. If a 'Non-Wali' fears that he will miss *Janazah Salah*, then *Tayammum* is permissible. *Tayammum* is not permissible for a 'Wali' because the people will wait for him and even if they do perform the *Janazah Salah* without him, he can perform it again. (*Fatawa Hindiyyah, vol. 1, pp. 27-29*)

Question: How can it be ascertained that an illness will increase by doing *Wudu* or *Ghusl*?

Answer: He has personally experienced that whenever he does *Wudu* or *Ghusl*, the illness intensifies or likewise, any good and capable Muslim doctor who is not an open transgressor has said that water will cause harm. *Tayammum* is not permissible if one merely thinks that the illness will worsen. Similarly, the statement of a disbeliever, transgressor or an unqualified doctor is not regarded as reliable. (*Fatawa Hindiyyah*, vol. 1, p. 28)

Question: If water is not found, is it necessary to search for it?

Answer:

1. If one thinks that water will be available within a mile, then it is necessary to search for the water. It is not permissible to perform *Tayammum* without searching for the water. If one made *Tayammum* and performed *Salah* without searching for water and thereafter one found water upon searching for it, then it is necessary to perform *Wudu* and repeat that *Salah*, and if water was not found, the *Salah* is then valid.
2. If the predominant thought is that there is no water within a mile, it is not necessary to search for it. So, if he did *Tayammum* and offered *Salah*, and neither did he search for water nor was there anyone who he could ask regarding the availability of water, and later on he found

out that water is accessible nearby, in such a case, there is no need to repeat the *Salah*. However, the *Tayammum* will now be invalid. If there was someone present there and he did not enquire from him in regards to the availability of water and then he later found out that there is water nearby, then in this case, the *Salah* should be repeated.

3. If one has no idea whether there is or isn't any water nearby, then to search for the water is *Mustahab*. If one makes *Tayammum* and performs *Salah* without searching, then the *Salah* will be valid. (*Fatawa Hindiyyah, vol. 1, p. 29*)

Question: Can a person do *Tayammum* whilst in possession of Zam-Zam water?

Answer: If one has the blessed Zamzam water with him which he is taking with him as a sacred gift for the people or to give it to a sick person, then if it is an amount that will suffice for *Wudu*, then *Tayammum* is not permissible. (*Tatar Khaniyyah, vol. 1, p. 234*)

Question: Can a *Junbi* perform *Tayammum* and enter the Masjid?

Answer: Whoever is obligated to do *Ghusl*, it is impermissible for him to do *Tayammum* and enter the Masjid without a need. However, if there is a need, e.g. the rope and bucket is in the Masjid and there is no one to bring them, then he should

enter after doing *Tayammum* and return as quickly as possible.
(*Fatawa Razawiyyah*, vol. 1, p. 791)

Question: A person was asleep in the Masjid when he had nocturnal emission, what is the ruling?

Answer: A person was sleeping in the Masjid and *Ghusl* became *Fard* upon him. As soon as he awakes, he should perform *Tayammum* instantly at the same place and exit. It is impermissible to delay it. (*Fatawa Razawiyyah*, vol. 3, p. 479)

Question: Can *Tayammum* be done if the time for *Salah* is so short that by doing *Wudu* or *Ghusl*, the *Salah* would become *Qada*?

Answer: If the available time for *Salah* is so short that the *Salah* would become *Qada* in case of making *Wudu* or *Ghusl*, then one should perform *Tayammum* and offer *Salah*. Then, to repeat that *Salah* having performed *Wudu* or *Ghusl* is necessary. (*Fatawa Razawiyyah*, vol. 3, p. 310)

Question: If a person is at such a place where there is no access to water or pure soil, what should he do?

Answer: If someone is at such a place where there is no access to water nor is there pure soil to do *Tayammum* with, he should enact the appearance of *Salah* within its stipulated time, i.e. he should do all the movements of *Salah* without the intention of *Salah*. (*Bahar-e-Shari'at*, part 2, p. 353)

Question: What should such an individual do who when he performs *Wudu*, drops of urine come out but this is not the case when he does *Tayammum*?

Answer: If there is such an individual who when he performs *Wudu*, drops of urine come out but this is not the case when he does *Tayammum*, then it is necessary for him to do *Tayammum*. (*Fatawa Hindiyyah*, vol. 1, p. 29)

Question: What is the method of *Tayammum*?

Answer: The method of performing *Tayammum* is to spread out the fingers of both hands and strike the hands on anything which is an earthly substance. Thereafter, move them back and forth (i.e. rub them on the earth). If the hands become too dusty, shake off the extra dust and then use the hands to wipe the entire face. Then repeat this practice of striking the hands on the earth once more and wipe over both hands from the fingernails up to and including the elbows. (*Fatawa Hindiyyah*, vol. 1, p. 30)

A better way to do this is to place the inner side of the four fingers of the left hand, excluding the left thumb, onto the back of the right hand and from the exterior side of the fingertips of the right hand, drag them all the way till the right elbow. Then, using the palm of the left hand, wipe the interior side of the right elbow up to the right wrist. Finally, use the inside of the left thumb to wipe the back of the right thumb. The left arm should be wiped in the same manner using the right hand. And if wiping is done with the entire palm and fingers

simultaneously, then *Tayammum* will still be valid whether wiping is done from the elbow towards the fingers or vice versa. But the first case would be contrary to *Sunnah*. (*Fatawa Hindiyyah*, vol. 1, p. 30)

Question: How many obligatory acts are there in *Tayammum*?

Answer: There are three obligatory acts in *Tayammum*:

1. **Intention** – If someone struck his hands on soil and wiped his face and arms with them but did not make an intention, *Tayammum* will not be valid.
2. **Wiping hands on the entire face** – in such a way that no part is left out. If even an area equivalent to a strand of hair is left out, *Tayammum* will not be valid.
3. **Wiping both arms including the elbows** – care should be taken to ensure that no part at all remains unwiped, otherwise *Tayammum* will not be valid. (*Fatawa Hindiyyah*, vol. 1, pp. 25-26)

Question: If someone struck the soil once and first wiped the face and then using the same soil, he wiped the arms. Will *Tayammum* be valid in this case?

Answer: If a person struck the hands only once and then wiped the face and hands, the *Tayammum* will not be valid. (*Fatawa Hindiyyah*, vol. 1, p. 26)

Question: Mention the *Sunnahs* of *Tayammum*.

Answer: The *Sunnahs* of *Tayammum* are as follows:

1. Reciting بِسْمِ اللَّهِ
2. Striking the hands on the ground.
3. Keeping a gap between the fingers.
4. Shaking the hands by hitting the base of one thumb against the other but not in such a way that a clapping sound is produced.
5. Moving the hands back and forth after striking them on the ground.
6. Wiping the face first followed by the hands.
7. Wiping them one after the other without delay.
8. Wiping the right arm first and then the left arm.
9. Doing *Khilal* of the beard.
10. Doing *Khilal* of the fingers if dust has reached (in between the fingers). If dust has not reached, e.g. if hands were struck (for *Tayammum*) on stone etc. upon which there is no dust, then doing *Khilal* of the fingers is *Fard*. (*Fatawa Hindiyyah*, vol. 1, p. 30)

Question: With what intention should *Tayammum* be performed so that *Salah* can also be offered?

Answer: *Salah* is permissible with *Tayammum* that was made with the intention of attaining purification or if it was made for such a form of worship which is considered as *Maqsoodah* and which is not permissible without purification. So, if a person made *Tayammum* with the intention of entering or leaving the Masjid, or to touch the Qur'an, or for *Azaan* and *Iqamah* (none of which are *Ibadat-e-Maqsoodah*); or if he made *Tayammum* for conveying or replying to *Salaam* or visiting the graves, or for burying a deceased, or if one who does not have *Wudu* made *Tayammum* to recite the Qur'an (i.e. purification is not a condition for any of these), then *Salah* with this *Tayammum* is not permissible. If a *Junbi* performed *Tayammum* in order to recite the Qur'an, then he may perform *Salah* with this *Tayammum* (as this is *Ibadah Maqsoodah* and without purification, a *Junbi* is not allowed to perform it). (*Fatawa Hindiyyah*, vol. 1, p. 26)

Question: If there is a person whose both hands are severed, there is no water and neither is there anyone who can assist him in doing *Tayammum*, what should he do?

Answer: If both hands of a person are severed and there is no one there who can assist him in doing *Tayammum*, then to the best of his ability, he should rub his face and hands on the ground or on a wall and then offer *Salah*. However, he cannot

perform *Imamat* in this condition unless there is someone just like him present, in which case, he may lead him in *Salah*.
(*Fatawa Hindiyyah*, vol. 1, p. 26)

Question: What is the difference in the *Tayammum* for *Wudu* and *Ghusl*?

Answer: The method of *Tayammum* in place of *Wudu* and *Ghusl* is the same. (*Al-Jawahir*, p. 28)

If *Ghusl* is due on somebody, he does not need to make *Tayammum* twice for *Wudu* and *Ghusl*; instead, he may make intention for both in the same *Tayammum*; and if intention was made for only *Ghusl* or only for *Wudu*, even then it would suffice. (*Bahar-e-Shari'at*, part 2, p. 354)

Question: What is the ruling if *Tayammum* was done using only three fingers?

Answer: If only three fingers were used for wiping, *Tayammum* is still valid, and if only one or two fingers were used, then *Tayammum* is invalid even if he wiped over the entire limb using them. (*Bahar-e-Shari'at*, part 2, p. 357)

Question: What things can *Tayammum* be done with?

Answer: *Tayammum* can only be done using something which is from the genus of the earth. *Tayammum* is not permissible with anything which is not earthen. (*Khulasa-tul-Fatawa*, vol. 1, p. 35)

The thing that neither turns into ash nor melts and nor softens on being burnt is classed as earthen and *Tayammum* is permissible with it. *Tayammum* is allowed with sand, limestone, kohl, sulphur, stone, emerald, and other gems, even if there is no dust present on them. (*Fatawa Hindiyyah, vol. 1, pp. 26-27*)

Question: With which things can *Tayammum* not be done?

Answer: Those things which turn to ash after being burnt, such as wood and grass etc., or minerals which melt or become soft such as silver, gold, copper, brass and iron etc., are not earthen substances, so *Tayammum* is not permissible with them. (*Fatawa Hindiyyah, vol. 1, p. 26*)

Question: Is doing *Tayammum* with salt permissible or not?

Answer: *Tayammum* is impermissible with salt which is formed from water. However, rock salt which is extracted from mines is permissible for *Tayammum*. (*Fatawa Hindiyyah, vol. 1, p. 27*)

Question: Is it necessary for the soil to be pure for *Tayammum*?

Answer: Yes indeed. It is necessary for the soil that is being used for *Tayammum* to be pure. There should neither be signs of any impurity on it and nor should it be such that the effect of impurity disappears upon it becoming dry. That thing on which impurity fell and then it became dry cannot be used for *Tayammum* even if

there are no signs of the impurity left. However, *Salah* can be offered upon it. (*Fatawa Hindiyyah, vol. 1, p. 26*)

Question: Can *Tayammum* be done if there is dust upon grain, wheat, wood or glass etc.?

Answer: Yes indeed. If there is dust on grain, wheat, barley etc. or on wood, grass or glass, then *Tayammum* with that dust is permissible if it is an amount that comes onto the hand., otherwise not. If there is dust on a mattress or carpet etc., one may do *Tayammum* with it even if there is soil available there provided that the dust is enough that when he runs his hand over it, it leaves the impression of his fingers. (*Fatawa Hindiyyah, vol. 1, p. 27*)

Question: Is *Tayammum* permissible with wet soil or not?

Answer: *Tayammum* is permissible with wet soil provided that the soil is dominant. (*Fatawa Hindiyyah, vol. 1, p. 27*)

Question: What should a traveller do if he is at a place where there is wet mud everywhere?

Answer: If a traveller is in such a place that is completely muddy and he cannot find any water to perform *Wudu* or *Ghusl*, nor is there any dust on his clothing, then in such a case, he should put the clothes into the mud and then leave it out to dry, thereafter, use it to perform *Tayammum*. If the time (for *Salah*) is expiring, then due to being compelled, he should

use the mud to perform *Tayammum* provided that the soil is dominant. (*Fatawa Hindiyyah, vol. 1, p. 27*)

Question: Can *Tayammum* be performed at the same place where another has done *Tayammum*?

Answer: Yes indeed. A person is allowed to do *Tayammum* at the same place where another person has already made *Tayammum*. (*Munyat-ul-Musalli, vol. 1, p. 27*)

Question: Can *Tayammum* be done using the Masjid wall or ground?

Answer: Yes indeed, it is allowed. This popular notion that it is impermissible or *Makruh* to perform *Tayammum* using the wall or ground of a Masjid is incorrect. (*Munyah-ul-Musalli, p. 58*)

Question: What things invalidate the *Tayammum*?

Answer: Those things which invalidate *Wudu* or cause *Ghusl* to become *Wajib* also nullify the *Tayammum*. Besides these things, having access to water will also nullify the *Tayammum*. (*Fatawa Hindiyyah, vol. 1, p. 29*)

Book of Salah

Commands and prohibitions

Question: What is meant by commands and prohibitions? And how many are there?

Answer: Commands refer to those things which (we) have been ordered to do and these are 5. Prohibitions refer to those things which have been forbidden and these too are 5. One type is called purely permissible, which has neither been commanded and nor forbidden. In total, there are 11 types.

Question: What are the commands?

Answer: The commands are as follows: *Fard, Wajib, Sunnah al-Muakkadah, Sunnah Ghayr Muakkadah, Mustahab.*

Question: What are the prohibitions?

Answer: The prohibitions are as follows: *Haraam, Makruh Tahreemi, Isa'at, Makruh Tanzeehi, Khilaf Aula.*

Question: What is *Fard I'tiqadi*?

Answer: That which is proven by a definitive proof of *Shari'ah*, i.e. such a proof that is free from any doubt. It is of two types:

1. Its obligation is from the necessities of the religion, i.e. its obligation is a clear and evident ruling to the learned as well as the laymen. In this case, there is categorical consensus regarding the disbelief of its denier, to such an

extent that whoever doubts the disbelief of the denier is himself a disbeliever.

2. Its obligation is not from the necessities of the religion. The denier of this obligation is disbeliever according to the *Hanafi* scholars.

Nevertheless, the one who deliberately leaves out a *Fard I'tiqadi* even once without a valid *Shari'* reason is a transgressor and guilty of committing a major sin deserving of hellfire, e.g. *Salah*, *Ruku*, *Sujood*, etc.

Question: What is *Wajib I'tiqadi*?

Answer: That which is established as being necessary through a speculative (*Zanni*) proof. It has two types:

1. ***Fard Amali*:** This is a command which is not as explicit but in the sight of a *Mujtahid*, according to the evidences of the *Shari'ah*, there is certainty that leaving it out would not free a person from responsibility, to the extent that if it is an obligation within any form of worship, it (worship) would be invalid and non-existent without it. Its denial for no reason results in transgression and misguidance. However, if a person who is qualified to analyse the *Shar'i* evidences rejects it based on a *Shari'* proof, he is allowed to do so. This is like the differences between the *Mujtahid* Imams where one Imam considers something as obligatory whereas another does not. For example, according to the

Hanafis, it is obligatory to wipe a quarter of the head, the *Shaa'fi'* believe that wiping one strand is obligatory, and the *Malikis* believe that wiping the entire head is obligatory. In *Fard Amali*, every person will follow the one who he is a *Muqallid* of and to oppose his own Imam and follow someone else without a *Shari'* need is impermissible.

2. ***Wajib Amali***: It is that *Wajib I'tiqadi* whose abandonment leads to the possibility of a person becoming free of responsibility but predominant thought states that it is necessary. If its fulfilment is needed in some act of worship, it will remain defective without it, but will be fulfilled nevertheless. A *Mujtahid* can reject a *Wajib* based on *Shar'i* evidence.

To leave any *Wajib* intentionally even once is a minor sin and to do so a few times is a major sin.

Question: What is *Sunnah Muakkadah*?

Answer: That which the Beloved Prophet ﷺ continuously performed, although he left it sometimes to state the permissibility (of leaving it) or that which he emphasised on doing but did not completely close the door of omitting it. Its omission is *Isa'at* and its fulfilment is an act of reward. To leave it rarely is blameworthy and to make a habit of missing it warrants punishment.

Question: What is *Sunnah Ghayr Muakkadah*?

Answer: That which is so beloved to *Shari'ah* that it dislikes for it to be omitted, but not to the extent that it gives warning of punishment, whether the Holy Prophet ﷺ performed it continuously or not. To perform it is an act of reward and to omit it even habitually is not a cause of rebuke.

Question: What does *Mustahab* refer to?

Answer: That practice, which in the view of the *Shari'ah* is desirable and omitting it is not regarded as undesirable. It may have been practiced by the Holy Prophet ﷺ himself or it was something that he encouraged; or the Scholars of Islam (Ulama) were pleased with it (being practiced) even though it was not mentioned in the Hadith. To do it is rewardable and if it is left, then there is absolutely no accountability.

Question: What is *Haraam Qat'ee*?

Answer: This is opposite to *Fard*. To intentionally carry out such an action even once is a major sin and transgression, and to abstain from it is *Fard* and deserving of reward.

Question: What is *Makruh Tahreemi*?

Answer: This is opposite to *Wajib*. Committing such an action leads to worship becoming defective and the doer is sinful, even though the sin of such an action is less than that of

committing a *Haram* act; committing such an act a few times leads to it being classed as a major sin.

Question: What is meant by *Isa'at*?

Answer: Committing such an action is bad and the one who commits it occasionally deserves rebuke, whereas doing it habitually causes one to be worthy of punishment. This (*Isa'at*) is opposite to *Sunnat-e-Muakkadah*.

Question: What does *Makruh Tanzeehi* refer to?

Answer: That action which is regarded as undesirable in the *Shari'ah* but not to the extent where there is a warning of punishment for committing it. This is opposite to *Sunnat-e-Ghayr Muakkadah*.

Question: What is meant by *Khilaf-al-Aula*?

Answer: This means to do something which was not the best course of action. However, if it is done, then there is no harm or any rebuke. This is opposite to *Mustahab*.

Question: What is the definition of *Mubah*?

Answer: *Mubah* refers to an action whose performance and omission is equal. (*Bahar-e-Shari'at, part 2, pp. 282-284*)

Azaan and Iqamah

Question: What is *Azaan*?

Answer: In the custom of the *Shari'ah*, *Azaan* is a specific type of announcement for which words are appointed. The wordings of *Azaan* are as follows:

اَللّٰهُ اَكْبَرُ ط اَللّٰهُ اَكْبَرُ ط اَللّٰهُ اَكْبَرُ ط
اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللّٰهُ ط اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللّٰهُ ط
اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ ط اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ ط
حَيَّ عَلَى الصَّلٰوةِ ط حَيَّ عَلَى الصَّلٰوةِ ط
حَيَّ عَلَى الْفَلَاحِ ط حَيَّ عَلَى الْفَلَاحِ ط
اَللّٰهُ اَكْبَرُ ط اَللّٰهُ اَكْبَرُ ط
لَا اِلَهَ اِلَّا اللّٰهُ ط

(*Fatawa Hindiyyah*, vol. 1, p. 55)

Question: Are these the words (uttered) for the *Azaan* of all times?

Answer: It is *Mustahab* to say 'الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ' after 'فلاح' in the morning (*Fajr*) *Azaan*. (*Mukhtasar Al-Quduri, p. 158*)

Question: What is the ruling for giving *Azaan* for the five daily prayers?

Answer: If the primary (*Mustahabbah*) *Jama'at* of the five *Fard Salah* (*Jumu'ah* is included in this) is held in the Masjid at the stipulated time, it is *Sunnah Muakkadah* to utter *Azaan* for them, and its ruling is like that of *Wajib*. If *Azaan* is not uttered, all the people there will be sinful, to the extent that Imam Muhammad رَحِمَهُ اللهُ عَلَيْهِ said: "If all the people of a city abandon the *Azaan*, I will fight with them and if one person leaves it, I will strike him and imprison him. (*Fatawa Hindiyyah, vol. 1, p. 53*)

Question: How is it to pray in the Masjid in congregation without *Azaan* and *Iqamah*?

Answer: It is disliked (*Makruh*) to offer *Salah* in congregation without *Azaan* and *Iqamah*. (*Fatawa Hindiyyah, vol. 1, p. 54*)

Question: What is the ruling if *Azaan* was given before the time of *Salah* entered?

Answer: *Azaan* should be uttered after the time has started. If it is uttered before the time begins or if it commenced before the time enters and during the *Azaan*, the time (for *Salah*)

began, then the *Azaan* should be repeated. (*Al-Hidayah, vol. 1, p. 45*)

Question: Will *Azaan* be given for other than the obligatory Salah?

Answer: With the exception of the *Faraaid*, there is no *Azaan* for the other *Salahs*, such as *Witr*, *Eidayn* (both *Eid Salahs*), *Nazr* (Salah offered to fulfil a vow), *Sunan*, *Taraweeh*, *Istisqa*, *Chasht*, *Kusoof* and *Nawafil*. (*Fatawa Hindiyyah, vol. 1, p. 53*)

Question: On what occasions is it *Mustahab* to say the *Azaan*?

Answer:

1. In the ears of infant at the time of birth.
2. In the ears of a grieved person.
3. In the ears of an epileptic patient.
4. In the ears of an angry person.
5. In the ears of a bad-mannered human or animal.
6. At the time of severe fighting.
7. At the time of a destructive fire.
8. After the burial of the deceased.
9. At the time when a Jinn causes mischief.

10. Behind a traveller.
11. If someone forgets the way in the forest and there is nobody to show the way.
12. During the period of an epidemic. (*Rad-ul-Muhtar*, vol. 2, p. 62; *Fatawa Razawiyyah*, vol. 5, p. 370)

Question: How is it for a woman to give *Azaan* and *Iqamah*?

Answer: It is *Makruh Tahreemi* for women to give *Azaan* and *Iqamah*. If they give it, they will be sinful and it will be repeated. (*Fatawa Hindiyyah*, vol. 1, p. 54)

Question: Whose *Azaan* is *Makruh*?

Answer: The *Azaan* given by the following individuals is *Makruh*:

1. Hermaphrodite
2. Transgressor, even if he is a scholar
3. Intoxicated person
4. An insane person
5. A child who has not reached the age of understanding

6. A person in need of *Ghusl*. The *Azaan* of the above-mentioned people should be repeated. (*Rad-ul-Muhtar*, vol. 2, p. 75)

Question: What is the ruling on the *Azaan* given by a mature child, a slave, a blind person, a child of illegitimate birth and a person without *Wudu*?

Answer: The *Azaan* uttered by a mature child, a slave, a blind person, one who is an illegitimate child, and one without *Wudu*, is valid. However, it is *Makruh* for one who is not in a state of *Wudu* to utter the *Azaan*. (*Rad-ul-Muhtar*, vol. 2, p. 73; *Maraqiy-ul-Falah*, p. 46)

Question: How should the *Muazzin* be?

Answer: It is *Mustahab* for the *Muazzin* to be a male, sane, pious and righteous, one who has knowledge of the *Sunnah*, dignified, one who is the guardian of the affairs of the people, one who rebukes those who abandon the *Jama'at*, one who is punctual in calling out the *Azaan* and one who calls out the *Azaan* for the sake of attaining reward (i.e. he does not take a salary for it). (*Fatawa Hindiyyah*, vol. 1, p. 53)

Question: What should be done if the *Muazzin* passed away during the *Azaan* or if the *Azaan* cannot be completed due to any other reason?

Answer: If the *Muazzin* passes away during the *Azaan*, or if he loses his power of speech, or if he stopped and there is no one to tell him what follows, or if his *Wudu* becomes nullified and he went to perform *Wudu*; or if he lost consciousness, then in all such cases, the *Azaan* must be said from the beginning, he may utter the *Azaan* or another person may do so. (*Rad-ul-Muhtar*, vol. 2, p. 75)

Question: How is it to sit and utter the *Azaan*?

Answer: It is *Makruh* to utter the *Azaan* whilst sitting. If it was uttered whilst sitting, it should be repeated. (*Fatawa Hindiyyah*, vol. 1, p. 54)

Question: In what direction should the *Azaan* be uttered?

Answer: *Azaan* should be uttered whilst facing the direction of the *Qiblah* and to do opposite to this is *Makruh*. It should be repeated. (*Fatawa Hindiyyah*, vol. 1, p. 54)

Question: What is the ruling on talking during the *Azaan*?

Answer: It is not allowed to talk during the *Azaan*. If one did talk, the *Azaan* must be repeated. (*Sagheeri Sharh Munyah-ul-Musalli*, p. 196)

Question: How is it to pronounce the *Azaan* incorrectly?

Answer: To utter the words of the *Azaan* with incorrect pronunciation is *Haraam*. For instance, to read the *Hamzah* in

the word Allah or Akbar as a '*Madd*' and reading it as 'Aallah' and 'Aakbar'. Similarly, to add an *Alif* after the '*baa*' of *Akbar* is also *Haraam*. Likewise, to utter the *Azaan* according to the rules of music is also considered as incorrect pronunciation and impermissible. (*Fatawa Hindiyyah, vol. 1, p. 56*)

Question: What is the ruling on uttering the *Azaan* in the Masjid?

Answer: To utter the *Azaan* inside the Masjid is *Makruh*. Therefore, the *Azaan* should be given outside the Masjid. (*Haashiya-tut-Tahtaawi alal Maraqi Al-Falah, p. 197*)

Question: Should the wordings of *Azaan* be read with short pauses or hurriedly?

Answer: The words of *Azaan* should be uttered with short pauses. **اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ** combined is regarded as one word. After saying both of these, there should be a pause. There should not be a pause between each of them. The duration of the pause should be equal to the amount of time it takes for a person to reply. To leave this pause is *Makruh* and to repeat such an *Azaan* is *Mustahab*. (*Fatawa Hindiyyah, vol. 1, p. 56*)

Question: What should be done at the time of saying **حَيَّ عَلَى الْفَلَاحِ** and **حَيَّ عَلَى الصَّلَاةِ**?

Answer: 'حَيَّ عَلَى الصَّلَاةِ' should be uttered whilst turning the face towards the right and 'حَيَّ عَلَى الْفَلَاحِ' should be uttered whilst turning the face towards the left. This applies even if the *Azaan* which is being uttered is not for *Salah*, e.g. the *Azaan* is being uttered in the ear of a new-born child or for any other reason. This turning is merely with the face, one should not turn with the entire body. (*Rad-ul-Muhtar*, vol. 2, p. 66)

Question: What is the ruling on placing the fingers in the ear holes whilst uttering the *Azaan*?

Answer: It is *Mustahab* to keep the fingers placed in the ear holes whilst uttering the *Azaan*, and if both hands are kept over the ears, then this is good as well. (*Durr-e-Mukhtar wa Rad-ul-Muhtar*, vol. 2, p. 67)

The first manner is more virtuous as this is in accordance with the Hadith and is more helpful in raising the voice. When a person's ears are closed, he feels that his voice has not been raised fully, so he increases it. (*Bahar-e-Shari'at*, part 3, p. 470)

Question: What is the difference between the *Azaan* and the *Iqamah*?

Answer: *Iqamah* is similar to *Azaan*, in other words, the aforementioned rules are applicable in the case of *Iqamah* as well. The difference is only in a few points.

In *Iqamah*, after ‘فَلَامَ’، ‘قَدْ قَامَتِ الصَّلَاةُ’ is uttered twice. Even in *Iqamah*, the voice must be loud, but it should not be as loud as *Azaan*. Rather, it should be loud enough for those present to hear it. The words of *Iqamah* should be uttered quickly and there should be no pause in-between. Neither should the hands be placed over the ears, nor should the fingers be inserted into the ears, and the words ‘الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ’ are not proclaimed in the *Iqamah* of *Fajr*. It is not *Sunnah* to call out the *Iqamah* from outside the Masjid. If the Imam called out the *Iqamah*, then whilst saying ‘قَدْ قَامَتِ الصَّلَاةُ’, he should proceed onto the *Musalla* (Prayer Mat). (*Durr-e-Mukhtar, wa Rad-ul-Muhtar, vol. 2, p. 67*)

Question: *Azaan* is *Sunnah Muakkadah*, is *Iqamah* also *Sunnah Muakkadah*?

Answer: Yes, indeed. The *Sunnah* nature of *Iqamah* is more emphasised in comparison to the *Azaan*. (*Durr-e-Mukhtar, vol. 2, p. 67*)

Question: Who has the right to say the *Iqamah*?

Answer: If the person who has uttered the *Azaan* is not present, then anyone may say the *Iqamah*, but in this situation, it is best for the Imam to say the *Iqamah*. If the *Muazzin* is present, then another person may say the *Iqamah* with his permission as this is his right. If one says it without his

permission and he was offended by this, then it is *Makruh* to do so. (*Fatawa Hindiyyah, vol. 1, p. 54*)

Question: If a person came at the time of *Iqamah*, should he listen to the *Iqamah* whilst standing or sitting?

Answer: If a person entered whilst *Iqamah* is being proclaimed, it is *Makruh* for him to wait whilst standing. He should sit down. He should only stand when the *Mukabbir* reaches ‘*حَمَّ عَلَى الْفَلَاحِ*’. Similarly, those people who are in the Masjid should also remain seated, and when the *Mukabbir* reaches ‘*حَمَّ عَلَى الْفَلَاحِ*’, they should stand. The same ruling applies to the Imam. (*Fatawa Hindiyyah, vol. 1, p. 57*)

Nowadays, in most places, it has become the norm for everyone to stay standing at the time of *Iqamah*; in fact in certain places, the *Iqamah* is not uttered unless the Imam is stood on the *Musalla*. This is contrary to the *Sunnah*. (*Bahar-e-Shari'at, part 3, p. 471*)

Question: What is the ruling regarding *Azaan* and *Iqamah* for a traveller who stops somewhere to offer *Salah*?

Answer: If a traveller did not utter both, the *Azaan* and *Iqamah*, or if he did not utter the *Iqamah*, then it is *Makruh*, and if he only uttered the *Iqamah*, there is no dislike but it is better for him to give the *Azaan* as well, whether he is alone or if all his companions are there with him. (*Durr-e-Mukhtar wa' Rad-ul-Muhtar, vol. 2, p. 67*)

Question: What should one do when the *Azaan* takes place?

Answer: Whilst the *Azaan* is being uttered; stop talking, conveying *salaam*, replying to the *salaam* and all other activities for the duration of the *Azaan*, to the extent that if whilst reciting the Holy Qur'an, you hear the sound of the *Azaan*, stop the recitation and listen to the *Azaan* attentively and reply to it. The same applies to the *Iqamah*. There is the fear that one who talks during *Azaan* will have a bad ending (Allah Forbid). If you hear the *Azaan* whilst walking on the road, then stand still for the duration of the *Azaan*, listen to it and reply. (*Fatawa Hindiyyah, vol. 1, p. 57*)

Question: Should one remain silent or recite something at the time of the *Azaan*?

Answer: On hearing the *Azaan*, we are commanded to reply to the *Azaan*. In other words, the one listening to the *Azaan* should repeat what the *Muazzin* said after he has uttered it. However, in the reply to 'حَيَّ عَلَى الصَّلَاةِ' and 'حَيَّ عَلَى الْفَلَاحِ', he should say 'لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ'. (*Fatawa Hindiyyah, vol. 1, p. 57*)

Question: What should be done when the *Muazzin* says 'أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ'?

Answer: When the *Muazzin* says 'أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ', the listener should recite Salat upon the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and it is

Mustahab to kiss the thumbs and place them on the eyes and recite
'قُرْءَةُ عَيْنِي بِكَ يَا رَسُولَ اللَّهِ اَللَّهُمَّ مَتِّعْنِي بِالسَّيِّعِ وَالْبَصْرِ' (Rad-ul-Muhtar, vol. 2, p. 84)

Question: What should be said in reply to 'اَلصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ'?

Answer: In reply to 'اَلصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ', one should say 'صَدَقْتَ وَبَرَزْتَ'
'وَبِالْحَقِّ تَقَطَّتْ' (Durr-e-Mukhtar wa Rad-ul-Muhtar, vol. 2, p. 83)

Question: What is the ruling on replying to the *Iqamah*?

Answer: Replying to the *Iqamah* is *Mustahab* and the reply is the same (as the *Azaan*). The only difference is that in reply to the words 'قَدْ قَامَتِ الصَّلَاةُ', the listener should say 'اَقَامَهَا اللهُ وَادَامَهَا مَا' 'دَامَتِ السَّلَامَةُ وَالْاَرْضُ' (Fatawa Hindiyyah, vol. 1, p. 57)

Question: What should one do if he hears more than one *Azaan*?

Answer: If a person hears more than one *Azaan*, then he only has to reply to the first one. However, it is better to reply to all of them. (Durr-e-Mukhtar wa Rad-ul-Muhtar, vol. 2, p. 82)

Question: Should one reply to those *Azaan* which are uttered for other than the *Salahs*?

Answer: Yes indeed. Besides the *Azaan* for *Salah*, one should also reply to any other *Azaan*, such as the one given when a child is born. (Rad-ul-Muhtar, vol. 2, p. 82)

Question: Should the ‘*Muqtadis*’ reply to the *Azaan* of the *Khutbah*?

Answer: It is not permissible for the ‘*Muqtadis*’ (i.e. the congregation) to reply to the *Azaan* of the *Khutbah* with the tongue (i.e. audibly). (*Durr-e-Mukhtar*, vol. 2, p. 87)

Question: Should the *Muqtadis* reply to the *Azaan* of *Khutbah*?

Answer: It is not permissible to reply verbally to the *Azaan* of *Khutbah*. (*Durr-e-Mukhtar*, vol. 2, p. 87)

Question: How is it have an interval between the *Azaan* and the *Iqamah* and how long should the interval be?

Answer: It is *Sunnah* to have an interval between the *Azaan* and the *Iqamah*. To utter the *Iqamah* immediately after saying the *Azaan* is *Makruh*. However, the interval during *Maghrib* should be equivalent to the duration of reciting three short verses or one lengthy verse. For the remaining *Salahs*, the duration between the *Azaan* and *Iqamah* should be such that those who are punctual in *Jama’at* may be able to come. However, it should not be delayed to an extent that the disliked time starts. (*Fatawa Hindiyyah*, vol. 1, p. 57)

Question: What is the ruling on taking a wage for giving *Azaan*?

Answer: The Former Scholars (*Mutaqaddimeen*) mentioned that it is *Haraam* to take payment for giving the *Azaan*, but when the Latter Scholars (*Muta'akhireen*) observed laziness in the people, they permitted it, and the *Fatwa* (verdict) is now based on this. However, the reward which has been mentioned in the Hadith for saying the *Azaan*, is actually for those who say it without taking a payment, and who carry out this service solely for the pleasure of Allah Almighty. However, if the people give something to the *Mu'azzin* on their own accord as they believe that he is needy, then this is unanimously regarded as permissible, rather it is better and it is not regarded as a wage. (*Ghunya-tul-Mutamalli*, p. 381)

Conditions and obligations of Salah

Question: Define a condition?

Answer: A condition is something upon whose existence a thing is dependent and which is separate from the reality of that thing. (*Maraqi Al-Falah Sharh Noor-ul-Izah*, p. 81)

Question: What is meant by obligation?

Answer: An obligation is that which is included in the reality of a thing. It is also called a pillar. (*Maraqi Al-Falah Sharh Noor-ul-Izah*, p. 81)

Question: What is the difference between an obligation and a condition?

Answer: A condition and an obligation of a thing are both necessary for it, the difference is that a condition is outside the thing and the obligation is inside it. (*Maraqi Al-Falah, p. 81*)

Question: How many conditions are there for the validity of *Salah* and what are they?

Answer: There are six conditions for the validity of *Salah*:

1. *Taharah* (Purification)
2. *Satr al-Awrah* (Concealing certain parts of the body)
3. *Istiqbal al-Qiblah* (Facing the direction of the *Qiblah*)
4. Time
5. Intention
6. *Takbeer al-Tahrimah* (the opening Takbeer). (*Durr-e-Mukhtar, vol. 2, p. 89*)

Question: How many things are obligatory in *Salah*?

Answer: Seven things are obligatory in *Salah*.

1. *Takbeer al-Tahrimah*
2. *Qiyam*
3. *Qira'at*
4. *Ruku'*

5. *Sujood*
6. *Qa'da Akhirah*
7. *Khurooj Bisnu'ah*. (*Durr-e-Mukhtar*, vol. 2, pp. 158-170)

Question: *Takbeer al-Tahrimah* has been included in both, the conditions and obligations, what is the reason for this?

Answer: In reality, *Takbeer al-Tahrimah* is from the conditions of *Salah*, but because it is closely connected to the acts of *Salah*, hence, it is also included amongst the obligations of *Salah*. (*Bahar-e-Shari'at*, vol. 3, p. 507)

Taharah

Question: What is meant by *Taharah* being a condition of *Salah*?

Answer: *Taharah* refers to the body of a *Salah* offering person being pure from *Najasah Hukmiyyah* and the amount of *Najasah Haqeeqiyyah* which prevents *Salah*. Furthermore, his clothes and the place where he will pray should be pure from *Najasah Haqeeqiyyah*. (*Sharh Al-Wiqayah*, vol. 1, p. 156)

Question: How much impurity should one be free from to meet the condition of *Salah*?

Answer: The condition of *Salah* is to cleanse oneself of impurities to such an extent without which the *Salah* will not

be valid at all. The amount that prevents (*Qadr Maani*) is when *Najasat al-Ghaleezah* is found more than the amount of a dirham; or if *Najasat al-Khafeefah* is found on more than one fourth of any part of a limb or clothing. If *Najasat al-Ghaleezah* is found equivalent to a Dirham, it is *Wajib* to remove it and if it is less than this, then to cleanse it is *Sunnah*. (*Bahar-e-Shari'at*, part 3, p. 476)

Question: It is necessary for the place of *Salah* to be pure, what is meant by 'place'?

Answer: It is necessary in the place of *Salah* for the area where the hands, feet, forehead and nose will be placed to be pure when offering *Salah*. If impurity is found on other areas, there is no affect on the *Salah*. However, one should protect himself from the proximity of impurity. (*Bahar-e-Shari'at*, part 3, p. 404)

Question: One side of a wooden plank is impure. Can *Salah* be offered on the other side?

Answer: One side of a wooden plank is impure. If it is so thick that it could be cut into two thinner pieces, one can turn it over and offer *Salah* on the other side, otherwise not. (*Ghunya-tul-Mutamalli*, p. 202)

Question: If there is impurity on one side of clothing, can *Salah* be offered on it by turning it over to the other side?

Answer: There is impurity on clothing and that impurity has remained on that side, it has not affected the other side. In this case, it is not allowed to turn the clothing over and offer *Salah* on the side where there is no impurity, regardless of how thick it is. However, it is allowed when the impurity is on other than the areas of prostration. (*Ghunya-tul-Mutamalli*, p. 202)

Question: In the aforementioned situation, if the clothing is double layered, what is the ruling then?

Answer: If one layer of a double layered clothing becomes impure, and if both layers are joined and sewed together, then *Salah* is not permitted on the other layer and if they are not sewn, then *Salah* is permitted. (*Durr-e-Mukhtar wa Rad-ul-Muhtar*, vol. 2, p. 467)

Question: Is it permissible to offer *Salah* on such a ground which has been daubed with cow-dung and thereafter it dried up? Can *Salah* be offered by spreading a cloth over it?

Answer: It is not permissible to offer *Salah* on a ground which has been daubed with cow-dung even if it has dried up. However, if it dried up and a thick cloth was spread over it, then *Salah* can be offered on that cloth. (*Bahar-e-Shari'at*, part 3, p. 404)

Satr al-'Awrah

Question: What is meant by *Satr al-‘Awrah* being a condition of *Salah*?

Answer: *Satr al-‘Awrah* refers to covering that part of the body which is obligatory to cover. (*Bahar-e-Shari’at*, part 3, p. 478)

Question: What is the ‘*Awrah* (part to be covered) for a man?

Answer: For a male, the ‘*Awrah* is from below the waist up until below the knees. Meaning, to cover this area is obligatory. The naval is not included in this but the knees are included. (*Durr-e-Mukhtar wa Rad-ul-Muhtar*, vol. 2, p. 93)

Question: How much is the ‘*Awrah* (part to be covered) for a free woman?

Answer: The ‘*Awrah*’ for a free woman is the entire body, except for the face, the palms of the hands, and the soles of the feet. (*Durr-e-Mukhtar*, vol. 2, p. 95)

Question: Is *Satr al-‘Awrah* only necessary in *Salah*?

Answer: *Satr al-‘Awrah* is necessary in every situation, be it in *Salah* or outside *Salah*, whether one is alone or in the presence of others. It is even impermissible to reveal it when alone without a valid reason. To cover the ‘*Satr*’ in the presence of people and in *Salah* is unanimously Fard, to such an extent that if one prays *Salah* alone in a dark room, even if no one is there and he has a sufficient amount of clothing to cover the

Satr but he still prayed the *Salah* naked, then it is unanimously agreed that *Salah* is invalid. However, when a female is alone and not in *Salah*, it is not *Wajib* for her to cover her entire body, she only has to cover from the naval to the knees. It is also *Wajib* for her to cover the stomach and the back when in the presence of those who are her ‘*Maharim*’. In the presence of a non-*Mahram* or for *Salah*, even if she is alone in a dark room, it is *Fard* for her to cover the entire body, except for five parts. In fact, it is also not allowed for a young female to show her face in the presence of unrelated males. (*Al-Durr-e-Mukhtar wa Rad-ul-Muhtar*, vol. 2, pp. 93-97)

Question: Is using such a thin piece of clothing which makes the skin visible sufficient for the *Satr*?

Answer: The use of such thin clothing, through which the body becomes visible, is not sufficient as a *Satr*. If *Salah* was performed in such clothing, it is not valid. (*Fatawa Hindiyyah*, vol. 1, p. 58)

Similarly, if the colour of a female’s hair is visible through the scarf, *Salah* will not be valid. Some people wear very thin *Saris* and *Tahbands* (sarong) during *Salah*, which causes the thigh to be visible. The *Salahs* of such people are not valid. To wear such clothing, which cannot be classed as the *Satr al-‘Awrah*, is also *Haraam* even when not in *Salah*. (*Bahar-e-Shari’at*, part 3, p. 480)

Question: If clothing is thick but sticks tightly to the body, how is it to wear it and offer *Salah*?

Answer: If one is wearing such thick clothing through which the skin does not show, but it is stuck so tightly to the body that the shape of the body part is evident, then *Salah* will be valid in such clothing, but for someone to look towards that part of the body is impermissible. (*Rad-ul-Muhtar*, vol. 2, p. 103)

To wear such clothing in the presence of others is not allowed and this prohibition is to a greater degree for females. Those women who wear very tight trousers should take a lesson from this ruling. (*Bahar-e-Shari'at*, part 3, p. 480)

Question: What is the ruling if those limbs which are obligatory to cover become exposed during *Salah*?

Answer: If less than a quarter of any limb which is obligatory to cover is exposed during *Salah*, the *Salah* will be valid; and if a quarter of the limb was exposed and one covered it immediately, the *Salah* will also be valid. However, if it remained exposed for the duration of one 'Rukn', i.e. the amount of time it takes to say **سُبْحَانَ اللَّهِ** thrice, or if it was exposed intentionally, even though it was covered immediately thereafter, the *Salah* will become invalid. (*Fatawa Hindiyyah*, vol. 1, p. 58)

Question: What is the ruling if a fourth of a limb from those limbs which must be covered was uncovered when beginning *Salah*?

Answer: If one fourth of a limb was uncovered when beginning *Salah*, i.e. one said 'اللَّهُ أَكْبَرُ' in this state, the *Salah* has not even been established. (*Rad-ul-Muhtar*, vol. 2, p. 100)

Question: What is the ruling if various limbs from those which must be covered are exposed, but they are all less than one fourth?

Answer: If some parts from a few limbs are exposed, whereby each part that is exposed is actually less than a fourth of that limb, but collectively, it would be equal to one fourth of the smallest limb that is uncovered, then in this case, the *Salah* is not valid. For example, a ninth of a female's ear is exposed and a ninth of her shin is exposed and both combined will definitely add up to more than a quarter of the ear, so in this case, the *Salah* will be invalid. (*Fatawa Hindiyyah*, vol. 1, p. 58)

Question: If a person does not have clothing, how will he offer *Salah*?

Answer: If a person has no clothing at all, he should sit and perform *Salah*, be it during the day or night, be it inside a house or outside in an open field. One should either sit like one sits in *Salah*, i.e. a male will sit the way males sit in *Salah*

and a female will sit the way females sit in *Salah*; or one may sit with the legs stretched out and the hand covering the private part, and this is preferred. In place of *Ruku* and *Sujood*, one should gesture, and (in this case) this gesturing is superior for such a person than making the actual *Ruku* and *Sujood* and this sitting and offering *Salah* is greater than standing and offering it, whether one makes gestures in *Qiyam* for *Ruku* and *Sujood* or if one makes *Ruku* or *Sujood*. (*Durr-e-Mukhtar wa Rad-ul-Muhtar*, vol. 2, p. 105)

Question: Will the one who offered *Salah* in a state of nakedness due to a valid reason need to repeat it?

Answer: The one who performed his *Salah* in a state of nakedness due to a valid reason will not need to repeat the *Salah* after he has acquired clothing. The *Salah* is valid. (*Durr-e-Mukhtar wa Rad-ul-Muhtar*, vol. 2, p. 110)

Question: If someone else has clothing, is it necessary to ask him for it?

Answer: If someone else has clothing with him and there is a predominant thought that by asking him, he will give it to you, then it is *Wajib* to ask for the clothes. (*Rad-ul-Muhtar*, vol. 2, p. 106)

Question: What is the ruling if he only has impure clothes?

Answer: If he has such clothing which is completely impure, then he should not wear it in *Salah*. However, if one fourth of

it is pure, then it is *Wajib* for him to wear it and offer *Salah*. It is impermissible for him to offer *Salah* whilst naked. All of this only applies when one does not have any such thing with which the clothing can be purified or which will allow its impurity to become less than the amount which prevents *Salah*. Otherwise, it will be *Wajib* to purify the clothing or reduce the amount of impurity. (*Durr-e-Mukhtar*, vol. 2, p. 107)

Question: What should one do if he has clothing but it is so less that it will not be sufficient for the *Satr*?

Answer: If one does not have sufficient clothing for the entire *Satr* but the clothing is enough to cover some limbs, then to use this to cover is *Wajib*. One should use this clothing to cover the private parts, i.e. the penis and the anus. If the clothing is only enough to cover one of the private parts, then one part should be covered. (*Durr-e-Mukhtar*, vol. 2, p. 108)

Istiqbal al-Qiblah

Question: Define *Istiqbal al-Qiblah*?

Answer: *Istiqbal al-Qiblah* means to face the direction of the *Qiblah* during *Salah*. (*Bahar-e-Shari'at*, part 3, p. 486)

Question: What is the ruling if (Allah forbid) someone intended to prostrate the Blessed *Ka'bah*?

Answer: *Salah* should be performed only for Allah Almighty and *Sajdah* (prostration) should be for Him alone, and not for the Blessed *Ka'bah*. If (Allah Forbid) someone prostrates the *Ka'bah*, then he has committed a *Haraam* act and a major sin. If he did this with the intention of worshipping the *Ka'bah*, then he is an open disbeliever, as it is disbelief to worship anyone or anything other than Allah Almighty. (*Al-Durr-e-Mukhtar*, vol. 2, p. 134)

Question: In what direction should a person face if he offers *Salah* inside the *Ka'bah*?

Answer: If one offers *Salah* inside the Holy *Ka'bah*, he may offer it in whichever direction he wishes. The same applies even if *Salah* is offered on the Roof of the *Ka'bah*, but to climb on the roof of the *Ka'bah* is disallowed. (*Ghunya-tul-Mutamalli*, p. 616)

Question: It is mentioned in the books that whoever is distant from the *Ka'bah*, it is sufficient for him to face the direction of the *Ka'bah*. What is meant by 'the direction of the *Ka'bah*'?

Answer: To face the direction of the *Ka'bah* means that some part of the surface of the face is in the direction of the *Ka'bah*. Hence, if it is diverted a little from the direction of *Qiblah*, but some part of the face is parallel to the *Ka'bah*, the *Salah* will be valid. The appointed angle in this regard is 45 degrees. So, if the deviation is more than 45 degrees from the direction of the

Ka'bah, the *Istiqbal al-Qiblah* will not be established and the *Salah* will be invalid. (*Durr-e-Mukhtar*, vol. 2, p. 135)

Question: How will someone face the *Qiblah* if he offers *Salah* on top of an elevated mountain?

Answer: *Qiblah* is not the name of the structure of the *Ka'bah*, but rather the vast space within which it (the *Ka'bah*) is situated. The entire area which is parallel to it, from the seventh earth right up to the 'Arsh, is the *Qiblah*. So, if the building (of the *Ka'bah*) is removed from its place and put somewhere else and someone performed his *Salah* by facing the building, his *Salah* will not be valid. If the *Ka'bah* had gone for the *Ziyarah* (visit) of any Saint of Allah ﷺ and one performs his *Salah* facing the space (where *Qiblah* is), his *Salah* will be valid. Similarly, if one performed his *Salah* on a mountain or in the depths of a well whilst facing the direction of the *Qiblah*, his *Salah* will be valid, because he turned towards the space which is the *Qiblah*, even though he did not face the building (of the *Ka'bah*). (*Rad-ul-Muhtar*, vol. 2, p. 141)

Question: What is the ruling for the one who is incapable of facing the *Qiblah*?

Answer: One who is incapable of facing the *Qiblah*, e.g. he is ill to the extent that he does not have the strength to face the direction of *Qiblah*, and there is no one else there who can direct him towards *Qiblah*; or he is in the possession of

personal wealth or wealth that was entrusted to him, and there is a real possibility that it will be stolen; or if he is floating on the plank of a ship and there is a real possibility that by changing direction to face *Qiblah*, he will drown; or if he is riding a untamed animal which will not allow him to dismount, or if he dismounts, he will not be able to re-mount it again without the help of someone; or if he is an elderly person and will not be able to mount the animal himself, and there is also no one available to assist him in mounting it, then in all the above mentioned situations, one should perform *Salah* in whichever direction he is able to, and there is also no need to repeat such a *Salah*. However, if one has the ability to halt the animal, he should try to do so and offer *Salah*. (*Rad-ul-Muhtar*, vol. 2, p. 142)

Question: What should one do if he is at such a place where it is not possible at all to locate the *Qiblah*?

Answer: If a person is at such a place where he is not able to locate the direction of *Qiblah*, or there is no Muslim there who is able to show him the *Qiblah* direction, or if there are no Masjid or *Mehraabs* at such a place, or if the sun, moon or stars have not yet appeared, or even if they have appeared, he does not possess enough knowledge to locate the *Qiblah* by means of them, then the ruling for such a person is that he should practice '*Taharri*' (he should contemplate in regards to the direction of *Qiblah*, and he should face that direction

which his heart firmly settles upon). (*Rad-ul-Muhtar*, vol. 2, p. 143)

Question: What is the ruling if someone offered *Salah* after doing *Taharri* but later found out that his *Salah* was not in the direction of the *Qiblah*?

Answer: If after offering *Salah* by doing *Taharri*, one realised that he did not actually face the *Qiblah* direction, then in such a case, the *Salah* is valid and there is no need to repeat it. (*Tanveer-ul-Absaar*, vol. 2, p. 143)

Question: What is the ruling if such a person offered *Salah* without doing *Taharri*?

Answer: If such a person offers his *Salah* in any direction without doing *Taharri*, his *Salah* will not be valid, even if he had actually faced the *Qiblah* direction. However, if after *Salah*, it became certain that he had faced the *Qiblah* direction, then in this case, the *Salah* will be valid. (*Durr-e-Mukhtar wa Rad-ul-Muhtar*, vol. 2, p. 147)

Question: What is the ruling if there was an individual (who knows the direction) but a person did not ask him and instead pondered himself and offered *Salah* in a particular direction?

Answer: If there is a person (who knows the direction), but one performed *Salah* by pondering over the direction without asking him, then in this case, if one was actually facing the

Qiblah direction, the *Salah* is valid, otherwise not. (*Ghunya-tul-Musalli*, p. 192)

Question: What is the ruling if a person's chest turned away from the *Qiblah* during *Salah*?

Answer: If a person deliberately and without reason turned his chest away from the *Qiblah*, and even if it immediately returned to facing the *Qiblah*, the *Salah* has become invalid. If it turned away unintentionally and there was not an interval of 3 *Tasbih*, then it is valid. (*Ghunya-tul-Musalli*, p. 193)

Question: What is the ruling if one turned his face away from *Qiblah* during *Salah*?

Answer: If he only turned his face away from *Qiblah*, it is *Wajib* upon him to immediately turn his face towards the *Qiblah* direction and this will not invalidate his *Salah*. However, to do this without a valid reason is *Makruh*. (*Ghunya-tul-Musalli*, p. 193)

Timings of Salah

Question: What is the start and end time of *Fajr*?

Answer: The time of *Fajr* is from the break of True dawn (*Subh-e-Sadiq*) up until the first ray of the sun. (*Mukhtasar Al-Quduri*, p. 153)

In these cities (where the author of *Bahar-e-Shari'at* lived), the minimum time duration between the break of True Dawn and sunrise is at least 1 hour and 18 minutes and the maximum duration is 1 hour and 35 minutes. It will not be less than this or more than this. (*Bahar-e-Shari'at*, part 3, p. 447)

Question: Define *Subh-e-Sadiq*.

Answer: *Subh-o-Sadiq* (True Dawn) is a glow, which appears in the eastern horizon from where the sun is to rise today and it increases until it spreads along the entire horizon (sky), and the earth becomes bright. (*Bahar-e-Shari'at*, part 3, p. 447)

Question: Define *Subh-e-Kaazib*.

Answer: Before *Subh-e-Sadiq*, in the centre of the sky, a very lengthy whiteness appears, beneath which the entire horizon is dark. *Subh-e-Sadiq* (True Dawn) breaks from under this, spreading out to the southern and northern ends and rising upwards. This lengthy whiteness becomes hidden in this and is known as *Subh-e-Kaazib* (False Dawn). *Subh-e-Kaazib* does not mark the starting time of *Fajr*. (*Bahar-e-Shari'at*, part 3, p. 448)

Question: When is the start and end time of *Zuhr* and *Jumu'ah*?

Answer: The start time for *Zuhr* and *Jumu'ah* is from the time the sun declines (i.e. mid-day) until such a time that the

shadow of every object doubles with the exception of its original shadow. (*Mukhtasar Al-Quduri*, p. 153)

Question: Define original shadow.

Answer: The original shadow of an object is the shadow which is apparent at the exact time of mid-day (*Nisf al-Nahaar*). This varies based on different seasons and cities. (*Bahar-e-Shari'at*, part 3, p. 449)

Question: When is the start and end time of *Asr*?

Answer: The time of *Asr* starts once the time of *Zuhr* has ended (i.e. when the shadow of every object doubles with the exception of its original shadow), and it ends at sunset. (*Mukhtasar Al-Quduri*, p. 154)

In these cities (where the author of *Bahar-e-Shari'at* lived), the minimum duration for *Asr* is 1 hour and 35 minutes and the maximum duration is 2 hours and 6 minutes. (*Bahar-e-Shari'at*, part 3, p. 449)

Question: When is the start and end time of Maghrib?

Answer: The start time of Maghrib is from sunset until the setting of '*Shafaq*' i.e. the evening twilight. (*Mukhtasar Al-Quduri*, p. 154)

In these cities, this time duration is at least 1 hour 18 minutes and at most 1 hour 35 minutes. The daily times of *Subh*

(Dawn) and *Maghrib* are equal. (*Fatawa Razawiyyah*, vol. 5, p. 153)

Question: Define *Shafaq*.

Answer: According to our *Mazhab*, *Shafaq* refers to the whiteness which remains spread out in the southern and northern directions like the (whiteness) of *Subh-e-Sadiq* towards the western horizon after the setting of the redness. (*Al-Hidayah*, vol. 1, p. 40)

Question: When is the start and end time of *Isha*?

Answer: The start time of *Isha* is from after the setting of the white *Shafaq* until the rise of dawn. (*Fatawa Razawiyyah*, vol. 5, p. 153)

Question: When is the timing of *Witr*?

Answer: The time for *Isha* and *Witr* is the same, but ‘*Tarteeb*’ (i.e. to maintain order between both of them) is *Fard*. So, if one offered *Witr* before the *Isha Salah*, then it will not be valid. However, if one forgetfully offered the *Witr* before the *Isha Salah* or if one later realised that he offered the *Isha Salah* without *Wudu* and the *Witr* with *Wudu*, then the offering of *Witr* will be valid. (*Fatawa Hindiyyah*, vol. 1, p. 51)

Question: When should *Isha* and *Witr* be offered in those cities where the time of *Isha* does not even enter?

Answer: In regards to those cities where the time of *Isha* does not even enter and where the time of *Fajr* commences as soon as the *Shafaq* sets or before it sets (like London and Bulgaria, where every year, there are forty days and nights wherein the time of *Isha* does not even enter, and in certain days it only lasts for a few seconds or minutes), the people in these cities should offer the *Isha* and *Witr* of those days as Qada. (*Durr-e-Mukhtar wa Rad-ul-Muhtar*, vol. 2, p. 24)

Question: What is the *Mustahab* time of *Fajr*?

Answer: It is *Mustahab* to delay the *Fajr* prayer. Delay means to commence it in ‘*Asfaar*’ (i.e. when it is really light and the land becomes brightened) in which one will be able to recite 40 to 60 verses with *Tarteel*, (i.e. at a slow pace) and after giving the *Salaam*, one should still have sufficient time that if something which nullifies the *Salah* occurred, then one may be able to perform ablution and recite 40 to 60 verses again. It is *Makruh* to delay the *Salah* until such a time when there is doubt about whether the sun has risen. (*Fatawa Hindiyyah*, vol. 1, p. 51)

Question: What is the *Mustahab* time of *Fajr*?

Answer: During winter, it is *Mustahab* to offer *Zuhr Salah* early and during the summer months, it is *Mustahab* to offer it with delay. This applies whether one performs it individually or with *Jama’at*. However, during the summer months, if the *Jama’at* for *Zuhr* is performed in the beginning time, then it is

not permissible to miss *Jama'at* so that one may attain the *Mustahab* time. The spring season will follow the ruling of winter and autumn will follow the ruling of summer. (*Fatawa Hindiyyah*, vol. 1, p. 52)

Question: What is the *Mustahab* time of *Jumu'ah*?

Answer: The *Mustahab* time for *Jumu'ah* is the same as *Zuhr*. (*Al-Bahr-ur-Raa'iq*, vol. 1, p. 429)

Question: What is the *Mustahab* time of *Asr*?

Answer: It is always *Mustahab* to offer the *Asr Salah* with delay. However, it should not be delayed to the extent that sun becomes yellowish, whereby one is able to look at it directly without any difficulty. (*Fatawa Hindiyyah*, vol. 1, p. 52)

This yellowness of the sun appears when there is about 20 minutes left before sunset, and this is a disliked time (for *Salah*). (*Fatawa Razawiyyah*, vol. 5, p. 135, summarised)

Question: What is the *Mustahab* time of *Maghrib*?

Answer: If it is not overcast, it is *Mustahab* to always offer *Maghrib* promptly and to delay *Maghrib* for more than the duration of 2 *Rak'at* is *Makruh Tanzeehi*. However, without a valid reason such as travelling or illness etc., it is *Makruh Tahreemi* to delay *Maghrib* to such a time that the stars are merged together. (*Fatawa Hindiyyah*, vol. 1, p. 52)

Question: What is the *Mustahab* time of *Isha*?

Answer: To delay *Isha* until one third of the night is *Mustahab* and to delay it until half the night is *Mubah* (permissible) but this is when the *Fard Salah* is performed before midnight. Delaying it to such an extent that the night declines is *Makruh* as this is a cause of reducing the *Jama'at*. (*Durr-e-Mukhtar*, vol. 2, p. 55)

Question: What is the *Mustahab* time of *Witr*?

Answer: One who is confident of waking up should offer his *Witr Salah* towards the latter portion of the night; otherwise, he should offer it before sleeping. (*Durr-e-Mukhtar*, vol. 2, p. 55)

Question: Is it *Mustahab* to offer *Isha* and *Asr Salah* early or to delay it on cloudy days?

Answer: On cloudy days, it is *Mustahab* to be quick in offering *Isha* and *Asr Salah*, and delay the other *Salahs*. (*Hidayah*, vol. 1, p. 41)

Question: Are these the *Mustahab* timings for women as well?

Answer: *Fajr Salah* is always *Mustahab* for women at 'Ghalas' (i.e. starting time) and as for all the other *Salahs*, it is best for women to wait for the congregational *Salah* of males; when the congregational *Salah* has taken place, then they should pray. (*Durr-e-Mukhtar*, vol. 2, p. 30)

Question: Can two *Salahs* be offered together in one time during travel?

Answer: It is *Haraam* to combine two *Salahs* in one time due to a reason like travel etc., regardless of whether a person offers the second *Salah* in the time of the first, or if one delays the first to the extent that its time elapses and he offers it in the time of the second *Salah*. However, it is permissible to combine them outwardly due to a valid reason like travel or illness etc., in such a way that one performs the first *Salah* in its end time and the second *Salah* in its beginning time; so that in reality both are offered within their respective times and there is no harm in doing this. (*Fatawa Hindiyyah, vol. 1, p. 52*)

Question: What is the ruling on the combining of *Zuhr* and *Asr* that takes place in *Arafah*, and *Maghrib* and *Isha* at *Muzdalifah*?

Answer: *Arafah* and *Muzdalifah* are excluded from the above ruling. In *Arafah*, *Zuhr* and *Asr* will be offered in the time of *Zuhr*, and in *Muzdalifah*, *Maghrib* and *Isha* will be offered in the time of *Isha*. (*Fatawa Hindiyyah, vol. 1, p. 52*)

Question: What are those timings in which no *Salah* is permitted?

Answer: There are 3 timings:

1. For 20 minutes after the sunset

2. 20 minutes before Sunset
3. From Nisf *al-Nahaar* until the sun declines.

During these three times, no *Salah* is permissible, be it *Fard*, *Wajib*, *Nafl*, *Ada* (*Salah* offered on time) or '*Qada*' (*Salah* after time elapses). However, if one did not offer *Asr Salah* of that day, then even if the sun is setting, one should offer the *Asr*, but to delay it to such an extent is *Haraam*. (*Fatawa Hindiyyah*, vol. 1, p. 52)

Question: What is the ruling on offering funeral *Salah* in these disliked times?

Answer: If a corpse was brought during the prohibited times, the funeral *Salah* should be offered in that time and there is no dislike. It is only disliked if the corpse was ready and present from before but it was delayed to such an extent that the forbidden time entered. (*Rad-ul-Muhtar*, vol. 2, p. 43)

Question: How is it to perform the prostration of recitation (*Sajdah Tilawat*) in these disliked times?

Answer: If a verse of prostration was recited during these times, it is better to delay the *Sajdah* until the disliked time elapses. However, if one does perform the *Sajdah* during the disliked time, it is also regarded as permissible. If one recited the *Ayah of Sajdah* in a non-*Makruh* time and then performed

the *Sajdah* in a *Makruh* time, it is *Makruh Tahreemi*. (*Fatawa Hindiyyah*, vol. 1, p. 52)

Question: How is to recite the Holy Qur'an in these disliked times?

Answer: It is not preferred to recite the Holy Qur'an during these times. It is better to engage in *Zikr* and *Salat* upon the Prophet ﷺ. (*Durr-e-Mukhtar*, vol. 2, p. 44)

Question: In which times is it disallowed to perform *Nawafil*?

Answer: It is disallowed to perform *Nawafil* during 12 times:

1. From the start of *Fajr Salah* until sunrise. During this time, with the exception of the *Sunnah* of *Fajr*, no *Nafl Salah* is permitted. (*Fatawa Hindiyyah*, vol. 1, p. 52)
2. If the *Iqamah* for *Jama'at* has been given according to one's own *Mazhab*, then from the time of the *Iqamah* until the end of the *Jama'at*, it is *Makruh Tahreemi* to perform any *Nafl* or *Sunnah*. (*Fatawa Hindiyyah*, vol. 1, p. 53)
3. From *Asr Salah* until the time that the sun becomes yellowish, *Nafl* prayer is disallowed. (*Fatawa Hindiyyah*, vol. 1, p. 53)
4. From sunset up until the *Fard* of *Maghrib*. (*Fatawa Hindiyyah*, vol. 1, p. 53)

5. From the moment the *Imam* stands up from his place to deliver the *Khutbah* (sermon) of *Jumu'ah* until the end of the *Fard* of *Jumu'ah*, it is *Makruh* to perform any *Nafl Salah* including the *Sunnah* of *Jumu'ah* too. (*Durr-e-Mukhtar*, vol. 2, p. 47)
6. Every form of *Salah*, including *Qada Salah*, is not permissible at the time of *Khutbah*; be it during the first or second *Khutbah*, or during the *Khutbah* of *Jumu'ah* or any other *Khutbah*, such as the *Khutbah* of the two *Eids*, *Kusoof*, *Istisqaa*, *Hajj* or *Nikah*. However, one who is a *Sahib al-Tarteeb* is permitted to perform his *Qada* whilst the *Jumu'ah Khutbah* is being delivered. (*Durr-e-Mukhtar*, vol. 2, p. 48)
7. To perform *Nafl* before both the *Eid Salahs* is *Makruh*, be it at home, at the *Eid-Gah* or at the *Masjid*. (*Fatawa Hindiyyah*, vol. 1, p. 53)
8. To perform *Nafl* after both the *Eid Salahs* is *Makruh* provided that it is read at the *Eid-Gah* or at the *Masjid*. It is however not *Makruh* if offered at home. (*Fatawa Hindiyyah*, vol. 1, p. 53)
9. It is *Makruh* to perform any *Nafl* or *Sunnah* in between or after *Zuhr* and *Asr* which are combined at *Arafat*. (*Durr-e-Mukhtar*, vol. 2, p. 50)

10. It is only *Makruh* to offer *Nafl* and *Sunnah* between the *Maghrib* and *Isha* prayers which are combined at *Muzdalifah*, not afterwards. (*Durr-e-Mukhtar*, vol. 2, p. 50)
11. To perform every form of *Salah* including the *Sunnahs* of *Fajr* and *Zuhr* is *Makruh* if the time remaining for the *Fard* is very little. (*Durr-e-Mukhtar*, vol. 2, p. 50)
12. It is *Makruh* to offer any *Salah* if there is something present that causes the heart to be distracted and one has the ability to remove it, e.g. overpowering urge to defecate, urinate or to pass wind. However, if there is a lack of time, one should offer the *Salah* and later repeat it. Similarly, food has been served and one desires to partake in it, or if any other such situation arises which distracts the heart or adversely affects a person's submission (in worship), then to offer *Salah* during such times is also *Makruh*. (*Fatawa Hindiyyah*, vol. 1, p. 53)

Question: If the *Jama'at* for *Fajr* has already commenced, can one offer the *Sunnah* of *Fajr*?

Answer: if the *Jama'at* for *Fajr* has already commenced and a person knows that by offering the *Sunnah*, he will still be able to attain the *Jama'at* even if it means joining in the *Qa'da*, then the ruling is that one should move away from the *Jama'at* and at a distance he should offer the two *Sunnah* of *Fajr* and thereafter join the *Jama'at*. If one knows that by performing

the *Sunnah*, he will miss the *Jama'at*, yet he still neglects the *Jama'at* for the sake of offering his *Sunnah*, then this is an impermissible and sinful act. In all other *Salahs*, even if one knows that after performing the *Sunnahs*, he will still attain the *Jama'at*, it is still not allowed for him to offer the *Sunnahs*.
(*Fatawa Hindiyyah*, vol. 1, p. 53)

Intention

Question: What does 'intention' mean?

Answer: Intention refers to the firm intent of the heart. Merely knowing is not considered an intention, until there is a firm intention. (*Tanveer-ul-Absaar*, vol. 2, p. 111)

Question: What is the ruling if the intention in the heart is one thing and something else emanates from the tongue?

Answer: Consideration is not given to the tongue in regards to intention. In other words, if one intended to offer *Zuhr Salah*, but the word *Asr* was uttered with the tongue, the *Salah* of *Zuhr* will be valid. (*Durr-e-Mukhtar wa Rad-ul-Mukhtar*, vol. 2, p. 112)

Question: What is the lowest level of intention?

Answer: The lowest level of intention is that if one asks you which *Salah* you are offering at that specific time, you should be able to reply immediately without any hesitation. If one's

state is such that he has to contemplate before answering, then the *Salah* will be invalid. (*Durr-e-Mukhtar*, vol. 2, p. 113)

Question: Along with intending in the heart, how is it to make an intention with the tongue as well?

Answer: It is desirable (*Mustahab*) to make an intention with the tongue alongside intending in the heart. (*Durr-e-Mukhtar*, vol. 2, p. 113)

Question: If a gap occurred between the intention and *Takbeer al-Tahrimah*, will the initial intention be sufficient?

Answer: If the intention was made before the *Takbeer*, and there was no gap between the intention and the commencement of *Salah* with an act unrelated to *Salah* such as eating, drinking or speaking etc., then the *Salah* will be valid, even if the intention was not present at the time of *Takbeer al-Tahrimah*. If one made an intention before *Wudu*, then the *Wudu* is not regarded as a gap that is unrelated (to *Salah*), so *Salah* will be valid. Likewise, if one made an intention after *Wudu* and thereafter walking towards *Salah* took place, then this walking will not be regarded as a gap that is unrelated, so the *Salah* will be valid. (*Durr-e-Mukhtar*, vol. 2, p. 114; *Ghunya-tul-Mutamalli*, p. 155)

Question: What is the ruling if one did not make an intention before *Salah* but did so after commencing it?

Answer: If the intention was made after commencing *Salah*, it will not be accepted; to the extent that if one made the intention during the *Takbeer al-Tahrimah* by proclaiming it after ‘Allahu’ and before ‘Akbar’, the *Salah* will not be valid.

(*Durr-e-Mukhtar wa Rad-ul-Muhtar*, vol. 2, p. 116)

Question: Is a general intention of *Salah* sufficient for *Sunnah* and *Nafl*, or does the specific intention of *Sunnah* or *Nafl* have to be made?

Answer: The most authentic ruling is that for *Nafl*, *Sunnah* and *Taraweeh*, a general intention of *Salah* is sufficient, but the cautious approach is to intend *Taraweeh* for *Taraweeh Salah*, or the *Sunnah* of the time or *Qiyam al-Layl*. In the remaining *Sunnahs*, it is advisable to mention the intention of *Sunnah* or the intention of following the way of the Prophet ﷺ, as some scholars regard a general intention in these as insufficient. (*Munya-tul-Musalli*, p. 225)

Question: Is a general intention of *Salah* sufficient for a *Fard* prayer?

Answer: When performing the *Fard Salah*, it is also necessary to make the intention of ‘*Fard*’. Just making the general intention of *Salah* or *Nafl* etc. will not suffice. When offering *Fard Salah*, it is also necessary to make an intention of that specific *Salah*, i.e. to make an intention for *Fard* of *Zuhr* or *Fard* of *Asr* etc., or to make an intention for the ‘*Zuhr* of today’

or ‘the *Fard* of this present time’. However, in the case of *Jumu’ah*, the intention of ‘the *Fard* of this present time’ is not sufficient; the specific intention of *Jumu’ah* is necessary. (*Tanveer-ul-Absaar wa Durr-e-Mukhtar wa Rad-ul-Muhtar*, vol. 2, p. 117)

Question: Question: What should be intended in a *Wajib Salah*?

Answer: When performing a *Wajib Salah*, one should make the intention of *Wajib* and it must also be specified, i.e. *Salah* of *Eid al-Fitr*, *Eid al Adha*, *Nazr* (vow). (*Rad-ul-Muhtar*, vol. 2, p. 119)

Question: Is it necessary to make the intention of *Wajib* in *Witr Salah*?

Answer: In *Witr*, merely the intention of *Witr* is sufficient, even if the intention of it being *Wajib* is not added. However, to make the intention of *Wajib* is better. But if the intention negates *Wujoob*, then it is insufficient. (*Durr-e-Mukhtar wa Rad-ul-Muhtar*, vol. 2, p. 129)

Question: For intention, is it necessary to intend the number of *Rak’aat*?

Answer: It is not necessary to intend the number of *Rak’aat*, however, it is superior to do so. If someone made a mistake in the number of *Rak’aat*, e.g. one intended 3 *Rak’aat* of *Zuhr* or

4 *Rak'aat* of *Maghrib*, *Salah* will be valid. (*Durr-e-Mukhtar wa Rad-ul-Muhtar*, vol. 2, p. 120)

Question: Is it necessary to intend that 'my face is towards the *Qiblah*'?

Answer: It is not a condition to intend that 'my face is towards the *Qiblah*'. However, it is necessary that one refrains from intending to divert from the *Qiblah*. (*Durr-e-Mukhtar wa Rad-ul-Muhtar*, vol. 2, p. 129)

Question: What is the ruling on specifying the intention for those *Salah* which were missed?

Answer: If the *Fard* becomes *Qada*, then it is necessary to specify the day and the *Salah* e.g. 'so and so *Salah* of such and such day'. Just stating *Zuhr* etc. generally or *Qada Salah* is not sufficient. If a person only has one *Qada Salah* outstanding, then there is no need to specify the day. It is sufficient to say, 'I have intended to pray such a *Salah* for which I am responsible'. (*Durr-e-Mukhtar*, vol. 2, pp. 119)

Question: If someone has many *Salahs* outstanding and he does not remember the day or date, what should he do?

Answer: If a person has many *Salahs* outstanding, and he does not remember the day or date, the simple method for him to make an intention is to say, 'I have intended to pray the very first or very last particular *Salah* which I have missed'. (*Durr-e-Mukhtar*, vol. 2, pp. 119)

Question: What is the ruling if a current *Salah* was offered as *Qada* or a *Qada Salah* was offered as a current *Salah*?

Answer: There is no need to state ‘*Qada*’ or ‘*Ada*’ (current *Salah*) in the intention. If *Qada* was offered with the intention of *Ada*, or *Ada* was offered with the intention of *Qada*, the *Salah* will be valid. In other words, if there is still time remaining for *Zuhr*, but he thought that it had elapsed, and he offered the *Zuhr* of that day with the intention of *Qada*; or if the time had already elapsed and he thought that there was still time remaining and offered it with the intention of *Ada*, then in this case, the *Salah* is valid. (*Durr-e-Mukhtar wa Rad-ul-Muhtar*, vol. 2, p. 125)

Question: Is it necessary for the follower to make the intention of following and for the Imam to make the intention of leading?

Answer: It is necessary that the *Muqtadi* (one following the Imam in *salah*) makes the intention to follow the *Imam*. However, it is not necessary for the *Imam* to make an intention to lead in order for the *Muqtadi*’s *Salah* to be valid, to the extent that if the *Imam* makes the intention that ‘I am not the *Imam* of a certain person’ and that person followed him, the *Salah* of that *Muqtadi* will still be valid; but if the *Imam* does not make the intention of leading, the reward of *Jama’at* will not be attained. To obtain the reward of *Jama’at*, it is not necessary to make the intention before the *Muqtadi* joins the

Jama'at, rather he can also make the intention when the *Muqtadi* is joining. (*Durr-e-Mukhtar*, vol. 2, p. 121)

Question: In which case is it necessary for the *Imam* to make the intention of leading?

Answer: There is one case in which it is unanimously necessary for the *Imam* to make an intention of leading. This is where the *Muqtadi* is a female who stands parallel to a male, and that *Salah* is not the funeral *Salah*; so in this case, if the *Imam* did not make the intention of leading the females in *Salah*, then the *Salah* of the female is not valid. (*Durr-e-Mukhtar*, vol. 2, p. 128)

Question: When offering *Salah* with *Jama'at*, is it necessary to know who the *Imam* is?

Answer: When making the intention of following, it is not necessary to know who the *Imam* is, i.e. whether it is Zaid or Amr. If he made the intention, 'Behind this *Imam*', and in his knowledge the *Imam* is Zaid but he later realised that it was Amr, then in such a case, his following is valid. However, if he did not make the intention of following the *Imam*, rather he made the intention, 'I am following Zaid' and then later he realised it was Amr, in this case the *Salah* is invalid. Hence, if there is a mass congregation, the *Muqtadi* should not specify the (name of the) *Imam* in the intention of following. (*Ghunyatul-Mutamalli*, p. 252)

Method of *Salah*

The method of *Salah* is to stand facing the Qiblah with a gap of four fingers between the toes of both feet, and to raise both hands up to the ears such that the thumbs touch the earlobes. The fingers should neither be joined nor should they be fully spread out, rather they should be in a normal state and the palms should face the *Qiblah*. After making the intention, lower the hands while saying **الله أَكْبَرُ** and tie them beneath the naval in such a way that the palm of the right hand is on the wrist of the left hand with the middle three fingers on the back of the left wrist whilst the thumb and little finger should be above and below the wrist. Now recite the *Sana*:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

Then recite *Ta'awwuz*, i.e. **أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ**, followed by *Tasmiyah* i.e. **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** and *Al-Hamd* (*Surah al-Fatihah*), and upon completion, say *Ameen* in a low voice. After this, recite any *Surah* or three verses or one verse which is equivalent to three. Now go into *Ruku'* whilst proclaiming **الله أَكْبَرُ** and grab the knees with the hands in such a way that the palms are on the knees and the fingers are amply spread, not such that all the fingers are together and neither such that four fingers are together and the thumb is separate. The back should be level and the head should be in line with the back,

not higher or lower than it. Recite **سُبْحَانَ رَبِّيَ الْعَظِيمِ** at least three times and then stand upright whilst saying **سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ** and if one is offering *Salah* alone, he should read **اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ** after it.

Then, he should go into *Sajdah* whilst saying **الله أكبر** such that he should first place his knees on the ground, then the hands followed by the head in between the two hands, not in such a way that the forehead and the tip of the nose only touches the ground, rather the forehead and the nasal bone should be pressed against the ground. Keep the arms away from the sides and the stomach away from the thighs, and the thighs should be kept away from the shins. The underneath of all the toes of the feet should be implanted in a way that they are facing the *Qiblah*. The palms should be spread with the fingers facing the *Qiblah*. Recite **سُبْحَانَ رَبِّيَ الْأَعْلَى** at least thrice and then raise the head followed by the hands. Raise the right foot and make the toes face the *Qiblah*, spread the left foot and sit firmly on it. Spread the palms and place them on the thighs next to the knees so that the fingers of both hands are facing the *Qiblah*. Then, whilst reciting **الله أكبر**, go into *Sajdah* and perform it as before. Then raise the head and place the hands on the knees and stand by pushing through the feet. Now, start the recitation by reciting **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** only. Then, perform the *Ruku'* and prostrations as before, raise the right foot and spread the left foot and sit. Recite the following and do not omit or increase a single letter. This is referred to as *Tashahhud*:

اَلشَّحِيَّاتُ لِلّٰهِ وَالصَّلٰتُ وَالطَّيِّبٰتُ اَسْلَمًا عَلَيْنِكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ اَسْلَمًا
عَلَيْنَا وَعَلَىٰ عِبَادِ اللّٰهِ الصّٰلِحِيْنَ اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللّٰهُ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَرُسُوْلُهُ

And when you reach the word لَا, make a circle using the middle finger and the thumb and join the little finger and the one close to it with the palm, and raise the index finger upon reaching the word لَا but do not shake it. Lower it upon reaching the word اِلَّا and instantly straighten all the fingers. If more than two *Rak'aat* are going to be offered, then stand up and offer them as before but in the obligatory *Salah*, it is not necessary to read another *Surah* alongside *Surah al-Fatihah*. Now, in the last sitting after which the *Salah* will finish, the following *Salat* upon the Prophet is to be recited after *Tashahhud*:

اَللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى اٰلِ سَيِّدِنَا مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى سَيِّدِنَا اِبْرَاهِيْمَ وَ
عَلَى اٰلِ سَيِّدِنَا اِبْرَاهِيْمَ اِنَّكَ حَبِيْدٌ مَّحِيْدٌ اَللّٰهُمَّ بَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى اٰلِ
سَيِّدِنَا مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى سَيِّدِنَا اِبْرَاهِيْمَ وَعَلَى اٰلِ سَيِّدِنَا اِبْرَاهِيْمَ اِنَّكَ حَبِيْدٌ مَّحِيْدٌ

Then recite:

اَللّٰهُمَّ رَبَّنَا اِنْتَا فِي الدُّنْيَا حَسَنَةٌ وَفِي الْاٰخِرَةِ حَسَنَةٌ وَقِتَا عَذَابَ النَّارِ

And do not recite this without **اَللّٰهُمَّ**. Then, turn the face to the right shoulder and say **اَسْلَامٌ عَلَيْكُمْ وَرَحْمَةُ اللهِ** followed by the left side. This method that has been mentioned is for the *Imam* or the one offering *Salah* alone. For the *Muqtadi* (one offering *Salah* behind the *Imam*), some parts are not permissible, e.g. reciting *Fatihah* behind the *Imam* or another *Surah*. (*Bahar-e-Shari'at, Part 3, p. 504 to 507*)

Takbeer al-Tahrimah

Question: What is meant by *Takbeer al-Tahrimah*?

Answer: The *Takbeer* (**اَللّٰهُ اَكْبَرُ**) that is uttered after making the intention to start the *Salah* is called '*Takbeer al-Tahrimah*'. The *Salah* begins with this, and those acts that negate *Salah* become *Haram* with this.

Question: Is it necessary to utter *Takbeer al-Tahrimah* whilst standing?

Answer: In the *Salahs* in which *Qiyam* is *Fard*, standing for *Takbeer al-Tahrimah* is *Fard*. Therefore, if one utters **اَللّٰهُ اَكْبَرُ** whilst sitting in such a *Salah* and then stands up, his *Salah* has not even begun. (*Fatawa-e-Hindiyyah, vol. 1, p. 68*)

Question: If someone found the *Imam* in the *Ruku* position, and then went into *Ruku* while uttering *Takbeer al-Tahrimah*, is his *Salah* valid?

Answer: If he found the *Imam* in *Ruku* and went into *Ruku* while uttering *Takbeer al-Tahrimah*, i.e. he finished the *Takbeer al-Tahrimah* at a point in which his hands could have reached his knees if extended, then his *Salah* is invalid. (*Fatawa-e-Hindiyyah*, vol. 1, p. 69)

Question: If the congregant (*Muqtadi*) uttered the word ‘الله’ with the *Imam* but finished saying the word ‘أكبر’ before him, what is the ruling regarding his *Salah*?

Answer: If the congregant (*Muqtadi*) uttered the word ‘الله’ with the *Imam* but finished saying the word ‘أكبر’ before him, his *Salah* is invalid. (*Durr-e-Mukhtar*, vol. 2, p. 218)

Question: If it is not known whether *Takbeer al-Tahrimah* was uttered before the *Imam* or after him, what is the ruling regarding this?

Answer: If he has a dominant assumption that he uttered it before the *Imam*, then the *Salah* is invalid and if one has the dominant assumption that he uttered it after the *Imam*, then the *Salah* is valid. If one does not have a dominant assumption for either, then precaution lies in ending the *Salah* and doing *Takbeer al-Tahrimah* again. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 2, pp. 219)

Question: How will a mute person perform *Takbeer al-Tahrimah*?

Answer: For the one who is unable to pronounce the words of *Takbeer*, whether due to being mute or due to any other reason, pronunciation is not necessary. Making an intention in the heart will suffice. (*Durr-e-Mukhtar*, vol. 2, pp. 220)

Question: In place of 'الله أكبر', if one was to utter other words for *Takbeer al-Tahrimah*, would the *Salah* begin?

Answer: In place of 'الله أكبر' if one was to utter any such word that is purely for glorifying Allah, such as *الله أكبر*, *الله أعظم*, *الله أجل*, *لا إله غيره*, *الحمد لله*, *سبحان الله*, *لا إله إلا الله*, *الله إله*, *الرحمن أكبر*, *الله الكبير*, *الله الأكبر* or *الله تبارك*, then the *Salah* will begin. However, changing the words in this way is *Makruh Tahreemi*.

Moreover, if the words uttered are those of supplication or seeking help, for example, *اللهم اغفر لي*, *اللهم ارحمني*, *اللهم اذكرني* etc., then the *Salah* has not even begun. (*Fatawa-e-Hindiyyah*, vol. 1, p. 68)

Question: If someone adds an elongated *Zabar* on the letter *Hamzah* of the word 'الله', or on the letter *Hamzah* of the word 'الله', or adds a letter *Alif* after the letter *Raa*, what is the ruling regarding this?

Answer: If someone reads the word 'الله' as *الله* or the word 'الله' as *الله* or as *الله*, then the *Salah* is invalid. Furthermore, if he pronounces them in such a manner on purpose, having

understood their incorrect meanings, then he is a disbeliever (*Kafir*). (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 2, p. 218)

Question: Until when can one still attain the virtue of *Takbeer al-Oola*?

Answer: If a person attains the *Ruku'* of the first *Rak'ah*, then he has attained the virtue of *Takbeer al-Oola*. (*Fatawa-e-Hindiyyah*, vol. 1, p. 69)

Chapter on *Qiyam*

Question: What is meant by *Qiyam*?

Answer: The complete *Qiyam* is to stand straight and the least level of *Qiyam* is that if one was to stretch his hands, they should not reach the knees. (*Durr-e-Mukhtar War-Radd-il-Muhtar*, vol. 2, pp. 163)

Question: How long is *Qiyam* necessary for?

Answer: *Qiyam* is as long as *Qira'at* (recitation), in other words, *Qiyam* is *Fard* for the amount of time it takes to recite *Fard Qira'at*, it is *Wajib* for the amount of time it takes to recite *Wajib Qira'at*, and it is *Sunnah* for the amount of time it takes to recite *Sunnah Qira'at*. (*Durr-e-Mukhtar*, vol. 2, pp. 163)

This ruling is regarding all *Rak'aat* except the first *Rak'ah*. In the first *Rak'ah*, the amount of time it takes to recite *Takbeer al-Tahrimah* is also included in the *Fard* duration of *Qiyam*, and the amount of time it takes to recite *Ta'awwuz*, *Tasmiyyah* and *Sana* is also included in the *Sunnah* duration of *Qiyam*.

Question: In which *Salahs* is *Qiyam Fard*?

Answer: *Qiyam* is *Fard* in *Fard Salah*, *Witr*, both *Eid Prayers* and the *Sunnahs* of *Fajr*; if one was to offer these *Salahs* sitting, without a valid reason, the *Salahs* would be invalid. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 2, p. 163)

Question: How is it to stand on one leg in *Qiyam*?

Answer: It is *Makruh Tahreemi* to stand on one leg, having lifted the other off the ground. However, if this was done due to a valid reason, then there is no harm in it. (*Fatawa-e-Hindiyyah*, vol. 1, p. 69)

Question: If one is able to perform *Qiyam* but not *Sajdah*, will he offer the *Salah* sitting or standing?

Answer: If one is able to perform *Qiyam* but not *Sajdah*, then it is better for him to offer the *Salah* with gestures whilst sitting, but he can also offer the *Salah* standing. (*Durr-e-Mukhtar*, vol. 2, pp. 164)

Question: If standing causes drops of urine to leak or a wound to flow, but sitting does not, how should one offer his *Salah*?

Answer: If standing causes drops of urine to leak or a wound to flow, but sitting does not, then it is *Fard* for such a person to offer the *Salah* while sitting, on the condition that there is no alternative way of prevention. (*Durr-e-Mukhtar War-Radd-ul-Muhtar* vol. 2, p. 164)

Question: If one is so weak that if he was to go to the Masjid to perform *Salah* in congregation, he would not be able to perform *Salah* while standing, but if he was to perform *Salah* at home, he would be able to do so while standing, then what is the ruling?

Answer: If a person is so weak that if he was to go to the Masjid to perform *Salah* in congregation, he would not be able perform it while standing, but if he was to perform *Salah* at home, he would be able to do so while standing, then he should perform *Salah* at home (in congregation if there is the opportunity, otherwise individually). (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 2, p. 165)

Question: What kind of difficulty is considered valid in order for one to be excused from performing *Qiyam*?

Answer: Just a slight difficulty in standing is not considered a valid excuse. Rather, one will only be excused from performing *Qiyam* when he is unable to stand. If one is able to stand by help of a staff, a servant, or by leaning against a wall, then it is *Fard* for him to stand and offer *Salah*. Even if he is only able to stand for a short duration, even for the duration of saying **اَللّٰهُ اَكْبَرُ**, then it is *Fard* to stand up and say this, after which he can sit down. (*Guniyat-ul-Mutamali*, pp. 261-267)

Important Notice:

Nowadays, it is commonly seen that if a person has just a mild fever or a minor difficulty, he begins to perform *Salah* while sitting, even though the same person is able to stand and talk about random things for 10 to 15 minutes or even longer. Such people should take heed from these rulings, and realise that it

is *Fard* to repeat all the *Salahs* that were performed while sitting despite being able to perform *Qiyam*. Similarly, if one was not able to stand normally, but it was possible to stand with the support of a staff, a wall, or a servant (but he still performed *Salah* sitting), then those *Salahs* are also invalid and repeating them is *Fard*. (*Bahar-e-Shari'at, Part 3, p. 1*)

Chapter on *Qira'at* (Recitation)

Question: What is meant by *Qira'at* (Recitation)?

Answer: *Qira'at* is to pronounce every letter from the correct articulation points (*Makhaarij*) in such a way that each letter is clearly distinguishable from the others. Even when reciting quietly, it is necessary for the *Qira'at* to be done at such a volume that one is able to hear it himself. If he pronounced the letters correctly but recited so quietly that he could not hear himself even though there was no obstruction such as bad hearing or noise and clamour, then his *Salah* is invalid. (*Fatawa-e-Hindiyyah, vol. 1, p. 69*)

Question: Other than *Qira'at*, wherever there is a command to recite something, does it also mean that one must be able to hear the recitation himself?

Answer: Yes! Wherever reciting or uttering something is to be done, it means that it should be at least to a volume that he himself can hear, for example, when giving divorce, freeing a slave, slaughtering an animal etc. (*Fatawa-e-Hindiyyah, vol. 1, p. 69*)

Question: What is the *Fard* amount of *Qira'at* in *Salah*?

Answer: It is *Fard* for the *Imam* and *Munfarid* (person offering *Salah* alone) to recite one verse in two *Rak'aat* of a *Fard Salah* and in all *Rak'aat* of *Witr* and *Nafl Salahs*. (*Maraqi Al-Falah Sharah Noor-ul-Iza*, p. 51)

Question: What is the ruling regarding the congregant performing *Qira'at* behind the *Imam*?

Answer: It is not permissible for the congregant to do *Qira'at* in any *Salah*; neither reciting *Surah Fatihah*, nor a verse, neither in quiet (*Sirri*) *Salahs* and nor in loud (*Jahri*) *Salahs*. The *Qira'at* of the *Imam* is sufficient for the congregant too. (*Maraqi Al-Falah Sharh Noor-ul-Izah*, p. 51)

Question: What is the minimum length of one verse that is *Fard* to recite?

Answer: The *Fard* would be fulfilled by reciting a small verse which consists of two or more words. If it is a verse consisting of only one letter, such as ق، ن، ص (which some modes of recitation consider as verses), the *Fard* will not be fulfilled by reciting it, even if it is repeated. (*Fatawa Hindiyyah*, vol.1, p. 69)

As for the verse that consists of one word (مُذْهَمَّتَانِ), there is a difference of opinion in this, and precaution lies in abstaining. (*Bahar-e-Shari'at, Part 3, p. 512*)

Question: In which *Salahs* is it *Wajib* to do *Qira'at* loudly (*Jahr*) and in which is it *Wajib* to do *Qira'at* quietly (*Sirr*)?

Answer: It is *Wajib* for the *Imam* to do *Qira'at* loudly in the first two *Rak'aat* of *Fajr*, *Maghrib*, *Isha* and in all *Rak'aat* of *Jumu'ah Salah*, both *Eid* prayers, *Taraweeh* and the *Witr* of *Ramadan*. It is *Wajib* to do *Qira'at* quietly in the third *Rak'ah* of *Maghrib*, third and fourth *Rak'aat* of *Isha* and in all *Rak'aat* of *Zuhr* and *Asr* prayers. (*Durr-e-Mukhtar, vol. 2, p. 305*)

Question: What is the definition of reciting loudly (*Jahr*) and reciting quietly (*Sirr*)?

Answer: Reciting loudly (*Jahr*) means to recite so loud that other people, i.e. those in the first row, can hear it. This is the minimum level and there is no fixed limit on the maximum. Reciting quietly means to recite so that one can hear himself. (*Durr-e-Mukhtar War Radd-ul-Muhtar, vol. 2, p. 308*)

Question: If one offers *Nafil* prayers individually or in congregation, should he do *Qira'at* quietly or loudly?

Answer: In the *Nafil Salahs* of the day, it is *Wajib* to recite quietly. As for the *Nafil Salahs* of the night, if they are

performed alone, then there is an option to recite loudly or quietly, however if they are performed in congregation, then it is *Wajib* to recite loudly. (*Durr-e-Mukhtar*, vol. 2, p. 306)

Question: If one is performing *Salah* individually, must he recite loudly in *Jahri* (loud) prayers or quietly?

Answer: In loud (*Jahri*) prayers, the one praying individually has the option to recite quietly or loudly, however, it is better to recite loudly if he is offering the *Salah* as *Adaa*, and if it is *Qada*, then it is *Wajib* to recite quietly. (*Durr-e-Mukhtar*, vol. 2, p. 306)

Question: If a *Qada Salah* is made up for in congregation, will the *Qira'at* be done loudly (*Jahri*) or quietly (*Sirri*)?

Answer: When *Qada* of a loud (*Jahri*) *Salah* is performed, reciting loudly is *Wajib* for the *Imam*, even if it is being performed during the day. Furthermore, it is *Wajib* to recite quietly in the *Qada* of quiet (*Sirri*) *Salah*, even if it is being performed during the night. (*Durr-e-Mukhtar*, vol. 2, pp. 307)

Question: If one forgot to recite another *Surah* after reciting *Surah al-Fatihah* and went into *Ruku'*, what should he do?

Answer: If one forgot to recite another *Surah* after *Surah al-Fatihah* and remembered in *Ruku'*, he must stand and recite the *Surah*, and then do *Ruku'* again. At the end of the *Salah*, he must then perform *Sajdah Sahw*. If he does not do the *Ruku'*

again, his *Salah* will not be valid. (*Durr-e-Mukhtar War Radd-ul-Muhtar*, vol. 2, pp. 310)

Question: How much of the Quran is necessary for one to memorise?

Answer: It is *Fard* 'Ayn on every Muslim who is *Mukallaf* to memorise one verse and it is a *Fard Kifayah* to memorise the entire Quran. It is *Wajib* 'Ayn to memorise *Surah al-Fatihah* plus another short *Surah* or its equivalent, such as one long verse or three short verses. (*Durr-e-Mukhtar*, vol. 2, pp. 315)

Question: What is the *Sunnah* amount of *Qira'at* in *Salah*?

Answer: In the state that one is a resident (i.e. not a traveller) and there is enough time, it is *Sunnah* to recite the *Tiwal Mufassal* for *Fajr* and *Zuhr*, the *Awsaat Mufassal* for *Asr* and *Isha*, and the *Qisaar Mufassal* for *Maghrib*. The same rulings apply for both, the *Imam* and the one praying individually (*Munfarid*). (*Durr-e-Mukhtar*, vol. 2, p. 317)

Question: Which chapters are known as *Mufassal*? And which chapters are known as *Tiwaal-e-Mufassal*, *Awsaat-e-Mufassal* and *Qisaar-e-Mufassal*?

Answer: The chapters from *Surah Al-Hujurat* till the end of the Quran are known as *Mufassal*. This portion is divided into three parts; from *Surah Al-Hujurat* till *Surah Burooj* are the *Tiwaal-e-Mufassal*, from *Surah Burooj* till *Surah Bayyinah* are

the *Awsaat-e-Mufasssal*, and from *Surah Bayyinah* till the end are the *Qisaar-e-Mufasssal*. (*Bahar-e-Shari'at, Part 3, p. 546*)

Question: What should be the pace of recitation in *Salah*?

Answer: One should recite slowly in *Fard Salahs*, and at a medium pace in *Taraweeh Salah*. It is permissible to recite fast in *Nafl Salah*; however, the words must be clearly understandable, i.e. the *Maddaat* should be pronounced with at least the minimum degree of length set by the scholars of recitation, otherwise it is *Haraam* because the command has been given to recite the Quran with *Tarteel* (slowly). (*Durr-e-Mukhtar War Radd-ul-Muhtar, vol. 2, p. 320*)

These days, most *Huffaz* of the Quran recite so fast that never mind the *Maddaat*, one struggles to understand any word except for **يَعْلَمُونَ، تَعْلَمُونَ**. They do not pronounce the letters properly; in fact, some even miss out words. Even worse, they boast amongst others about their speed of recitation, although reciting the Quran in such a manner is strictly *Haraam*. (*Bahar-e-Shari'at, Part 3, p. 547*)

Question: Out of the seven modes of recitation (*Qira'at*), which one should one recite in?

Answer: Any one of the seven is permissible to recite in, however, it is better not to recite in the style that the general public is unaware of, and in this is the protection of their faith.

The recitation of Imam Aasim with the narration of Hafs is prominent in our lands, so one should recite in this recitation style. (*Durr-e-Mukhtar War- Radd-ul-Muhtar*, vol. 2, p. 320)

Question: How is it to specify the *Surahs* one recites in *Salah* in such a way that he always recites the same *Surahs* in the same *Salahs*?

Answer: To specify the recitation of the same *Surahs* for certain *Salahs* is *Makruh*, however, to recite the *Surahs* mentioned in Hadith, occasionally, is *Mustahab*. But one should not persist on reciting those *Surahs* repeatedly in case someone considers it *Wajib*. (*Durr-e-Mukhtar War Radd-ul-Muhtar* vol. 2, p. 325)

Question: What is the ruling on reciting the same *Surah* in two *Rak'aat* of the *Salah*?

Answer: To repeat the same *Surah* in two *Rak'aat* without any need or valid excuse is *Makruh Tanzeehi*, except in *Nafl* prayers. However, if there is a need or a valid excuse to recite the same *Surah* twice, then it is not *Makruh Tanzeehi*. For example, if one recited the complete *Surah* (قُلْ اَعُوْذُ بِرَبِّ النَّاسِ) in the first *Rak'ah*, then in the second he will recite the same *Surah*, or if one started the same *Surah* forgetfully in the second *Rak'ah* or he cannot remember another *Surah* in the second *Rak'ah*, then he can read the same one. (*Durr-e-Mukhtar War Radd-ul-Muhtar*, vol. 2, p. 320)

Reciting the same *Surah* in two *Rak'aat* of *Nafil* prayers or repeating the same *Surah* in one *Rak'ah* is permissible without any dislike. (*Ghunyat-ul-Mutamali*, p. 494)

Question: How is it to recite the two *Surahs* in the same *Rak'ah* of a *Fard Salah*?

Answer: The Imam should not recite two *Surahs* in the same *Rak'ah*, but if the one praying individually (*Munfarid*) recites two *Surahs* in one *Rak'ah*, there is no harm in that on the condition that the two *Surahs* that he is reciting do not have a gap between them. If there is gap of another *Surah* or a few *Surahs* in between, it is disliked. (*Radd-ul-Muhtar*, vol. 2, p. 330)

Question: How is it to recite one *Surah* in the first *Rak'ah* and then to skip the next *Surah* and recite the one after it in the second *Rak'ah* of the *Salah*?

Answer: If one recited a *Surah* in the first *Rak'ah*, then in the second *Rak'ah*, he skipped one short *Surah* and recited the next one, this is disliked (*Makruh*). However, if the *Surah* that he skipped in between is so long that if he had recited it in the second *Rak'ah*, the recitation of the second *Rak'ah* would become longer than the recitation of the first *Rak'ah*, then there is no harm in having skipped that *Surah*. For example, there is no harm in reciting **إِنَّا أَنْزَلْنَاهُ** after **وَاللَّيْلِ**, but **قُلْ هُوَ اللَّهُ** should not be recited after **إِذَا جَاءَ**. (*Durr-e-Mukhtar*, vol. 2, pp. 330)

Question: What is the ruling in regard to reciting the Quran backwards?

Answer: To recite the Quran backwards in such a way that one recites the Surah before the one that was recited in the first *Rak'ah* is *Makruh Tahreemi*. For example, if one recited **قُلْ يَٰأَيُّهَا** **الْكٰفِرُوْنَ** in the first *Rak'ah* and **اَلَمْ تَرَ كَيْفَ** in the second *Rak'ah*. (*Durr-e-Mukhtar*, vol. 2, pp. 330)

There is a strict warning against doing this. Abdullah Bin Mas'ood **رَضِيَ اللّٰهُ عَنْهُ** says: 'Does the one who recites the Quran backwards not fear that Allah will turn his heart upside down?' (*Fatawa-e-Razawiyyah*, vol. 6, p. 239)

If one does so on purpose, then he will be sinful, however it will not be *Wajib* to repeat the *Salah*. If he did so forgetfully, then he neither is he sinful, nor is he required to perform *Sajdah Sahw*. (*Bahar-e-Shari'at*, Part 3, p. 550)

Question: Children are taught to memorise the 30th part of the Quran backwards, against the normal sequence of *Surahs*. What is the ruling regarding this?

Answer: For the ease of children, reciting the last part **عَمَّ** of the Quran against the sequence of the Quran is permissible. (*Radd-ul-Muhtar*, vol. 2, p. 330)

Question: In the second *Rak'ah*, if one forgetfully started the *Surah* prior to the one recited in the first *Rak'ah*, or left one small *Surah* out and started the one after, and then remembered the ruling, what should he do?

Answer: If in the second *Rak'ah*, one forgetfully started the *Surah* prior to the one recited in the first *Rak'ah*, or left one small *Surah* out and started the one after, and then remembered, he should complete the *Surah* that he has started, even if he has only recited one letter. For example, if one recited **تَبَّتْ أَلَمُ تَرْكِيْفَ** in the first *Rak'ah*, and started **قُلْ يَا أَيُّهَا الْكَافِرُونَ** in the second *Rak'ah*, then if he remembers, he should still complete that *Surah*. He is not allowed to stop reciting and start **إِذَا جَاءَ**. (*Durr-e-Mukhtar*, vol. 2, p. 330)

Rulings pertaining to *Qira'at* outside *Salah*

Question: Is it more rewarding to recite the Quran by looking at it or by memory?

Answer: Reciting the Quran by looking at it is more rewarding because this includes reading, looking and touching the Quran, each of which are individual acts of worship. (*Ghunyat-ul-Mutamali*, p. 495)

Question: Please mention some manners and etiquettes of reciting the Quran.

Answer: It is *Mustahab* to perform ablution, sit facing the *Qiblah* and wear nice clothes while reciting the Quran. It is also *Mustahab* to recite **أَعُوذُ** at the beginning. It is *Sunnah* to recite **بِسْمِ اللَّهِ** in the beginning of a *Surah*, otherwise, it is *Mustahab*. If the verse he is wanting to recite has a pronoun at the beginning of it that refers back to Allah, as in the verse **هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ**, then to recite **أَعُوذُ** after **بِسْمِ اللَّهِ** is an emphasised *Mustahab*. If one does a worldly action in between reciting, then he should recite **أَعُوذُ بِاللَّهِ** and **بِسْمِ اللَّهِ**. However, if he performs an Islamic action in between reciting, for example, replying to *Salam* or the *Azaan*, or he says **سُبْحَانَ اللَّهِ**, or recites the *Kalimah* or does any other form of *Zikr*, then he does not have to recite **أَعُوذُ بِاللَّهِ**. (*Ghunya-tul-Mutamali*, p. 495)

Question: Does one have to recite **أَعُوذُ بِاللَّهِ** and **بِسْمِ اللَّهِ** before reciting *Surah Taubah*?

Answer: If one started reciting from *Surah Taubah*, then he will say **أَعُوذُ بِاللَّهِ** and **بِسْمِ اللَّهِ**, however, if he started reciting from before it and then *Surah Taubah* came, then there is no need to recite **بِسْمِ اللَّهِ**. (*Ghunya-tul-Mutamali*, p. 495)

To recite the new **أَعُوذُ بِاللَّهِ** at the beginning of it that these *Huffaz* of today have made up is baseless. The widespread notion that

one should not recite **بِسْمِ اللَّهِ** even if he has just started reciting from the beginning of *Surah Taubah* is totally incorrect. (*Bahar-e-Shari'at, Part 3, p. 551*)

Question: How is it to recite the Quran whilst lying down?

Answer: There is no harm in reciting the Quran whilst lying down as long as the legs are tucked in, and the mouth is open. Similarly, it is permissible to recite the Quran while walking and working as long as the heart is not distracted, otherwise it is *Makruh*. (*Ghunya-tul-Mutamali, p. 496*)

Question: In which place is it disallowed to recite the Quran?

Answer: To recite the Quran in the bathroom and in places of filth is impermissible. (*Ghunya-tul-Mutamali, p. 496*)

Question: When the Quran is being recited aloud, what should the attendees do?

Answer: When the Quran is being recited out aloud, it is Fard on the attendees to listen attentively, as long as they have gathered to listen. If they have not gathered to listen, then it is sufficient for one person to be listening, even if others are busy in their own tasks. (*Ghunya-tul-Mutamali, p. 497*)

Question: If everyone reciting in the gathering recites out aloud, what is the ruling regarding this?

Answer: For everyone in the gathering to recite out aloud is Haram. In most *Teeja* gatherings, everyone recites out aloud - this is *Haram*. If there are a few reciters, the ruling is that they should recite in a low voice. (*Bahar-e-Shari'at, Part 3, p. 552*)

Question: How is it to recite the Quran out aloud in markets and places where people are normally occupied?

Answer: It is impermissible to recite the Quran out aloud in markets and places where people are occupied in their work. If people do not listen attentively and he started reciting before they became busy in their work, then the sin is upon the one reciting. If that place is not specified for work and he started reciting first, then the sin will be upon the people, but if they had started working and then he started reciting out aloud, then the sin is upon the one reciting.

Where someone is teaching Islamic knowledge, or where students of knowledge are revising or studying, it is also disallowed to read out aloud there. (*Ghunyah-tul-Mutamali, p. 497*)

Question: Is it more rewarding to listen to the recitation of the Quran or to recite the Quran?

Answer: Listening to the Quran is more rewarding than reciting the Quran and offering *Nafl* prayers. (*Ghunyah-tul-Mutamali, p. 497*)

Question: If one was reciting and a respectable religious personality came, is it okay to stand up for that person out of respect?

Answer: If while reciting the Quran, a respectable religious personality (such as the Islamic King, an Islamic scholar, one's spiritual guide, teacher, or father) came, then it is permissible to stand up out of respect for them. (*Ghunyah-tul-Mutamali*, p. 497)

Question: How is to forget the Quran after memorising it?

Answer: It is sinful to forget the Quran after having memorised it. The Beloved Prophet ﷺ has stated: "The good deeds of my *Ummah* were presented to me, even the straw that a man removed from the Masjid. And, the sins of my *Ummah* were presented to me and I did not find in them a sin worse than a person who was given a chapter or verse from the Quran, but he forgot it." (*Jami'-ut-Tirmizi*, vol. 4, p. 420, *Hadith* 2925)

It is stated in another narration: "The one who forgets the Quran after memorising it will come on the day of judgement in the state that he is a leper." (*Sunan Abi Dawood*, vol. 2, p. 107)

It is also stated in the Quran:

We shall raise him blind on the Day of Resurrection

(Part. 16, Surah Ta-Ha, verse 124)

Question: If the Quran is being recited incorrectly, what must the one listening do?

Answer: It is *Wajib* upon the one listening to correct the one reciting the Quran incorrectly, on the condition that correcting will not lead to jealousy or malice. (*Ghunyah-tul-Mutamali*, p. 498)

Question: If one borrowed the Quran of another person and saw a printing error in it, what should he do?

Answer: It is *Wajib* to inform the person from whom the Quran was borrowed regarding the error. (*Bahar-e-Shari'at*, Part 3, p. 553)

Question: What is the ruling on writing the Quran using an extremely thin pen to make it small?

Answer: It is *Makoooh* to write the Quran using an extremely thin pen to make it small, like the *Taweezi* type Qurans that are printed these days, because this consists of a form of belittlement. (*Ghunyah-tul-Mutamali*, pp. 498)

Question: Is it more rewarding to recite the Quran loudly or quietly?

Answer: It is more rewarding to recite the Quran loudly, as long as no disturbance is caused to anyone who is praying, sleeping or ill. (*Ghunyah-tul-Mutamali*, p. 497)

Chapter on making a mistake in *Qira'at*

Question: What is the ruling regarding the one who makes a mistake in *Qira'at* during *Salah*?

Answer: The general ruling regarding this is that if one makes such a mistake that corrupts the meaning, the *Salah* will become nullified, otherwise it will not. (*Bahar-e-Shari'at, Part 3, p. 554*)

Question: If one swaps one letter with another letter, what is the ruling?

Answer: If one recites another letter in place of a letter due to a lisp or just difficulty in pronouncing, then it is forgiven as he is compelled, but he must continue trying. However, if it is due to carelessness like in the case of many *Huffaz* and scholars who are able to recite it properly but do not do so due to negligence, then if the meaning is corrupted, the *Salah* is invalid. Any *Salah* that has been offered in such a manner must be repeated.

One must clearly differentiate between the following letters:

ط، ت، س، ث، ص، ذ، ز، ظ، ع، ه، ح، ض، ط، د.

Otherwise, in the case of the meanings being corrupted, the *Salah* will become invalid; moreover, some do not even differentiate between س، ش، ز، ج، ق، ك. (*Bahar-e-Shari'at, Part 3, p. 557*)

Question: If one made an out of place pause (*Waqf*) in *Qira'at*, what is the ruling regarding such a *Salah*?

Answer: An out of place pause (*Waqf*) in *Qira'at* is not an invalidator, even if it was a *Waqf Lazim*. (*Fatawa-e-Hindiyyah*, vol. 1, p. 79 - 82)

Question: If a word was left out during *Qira'at*, what is the ruling?

Answer: If the meanings do not become corrupted due to leaving out a word, then the *Salah* has not become invalid. For example, in the verse **وَجَزُّوا سَيِّئَةً سَيِّئَةً مِّثْلَهُ**, if one missed out the second (سَيِّئَةً), the *Salah* will not become invalid. But if due to leaving out a word, the meanings do become corrupted, then the *Salah* will become invalid. For example, if one missed out **لَا** from the verse **فَمَا لَهُمْ لَا يُؤْمِنُونَ**, then the *Salah* is invalid. (*Radd-ul-Muhtar*, vol. 2, p. 476)

Question: If one swaps a word for another word in *Qira'at*, what is the ruling?

Answer: If one recites one word in place of another and the meanings do not become corrupted, then the *Salah* will still be valid. For example, one recites **عَلَيْهِم** in place of **حَكِيمٌ**. However, if the meanings do become corrupted, then the *Salah* will

become invalid. For example, in the verse **وَعَدَا عَلَيْنَا طِ إِنْ أَكُنَّا لَفَاعِلِينَ** one recites **غَفْلِينَ** in place of **فَاعِلِينَ**. (*Fatawa-e-Hindiyyah*, vol. 1, p. 80)

Question: If one recites a verse in place of another verse, what is the ruling?

Answer: If one recites one verse in place of another verse and he does a complete pause (*Waqf*) in between, the *Salah* will not become invalid. And, if he does not do a complete pause (*Waqf*), then in the case of the meanings being corrupted, the *Salah* will become invalid. (*Fatawa-e-Hindiyyah*, vol. 1, p. 80)

Question: If one repeats the same word, what is the ruling?

Answer: If due to the repetition of a word the meanings become corrupted, the *Salah* will become invalid. For example, **رَبِّ رَبِّ الْعَلَمِينَ مُلِكِ مُلِكِ يَوْمِ الدِّينِ** if recited it with the intention of *Idaafah* (annexation) i.e. ‘the Lord of the Lord’, or, ‘the Owner of the Owner’. However, if one repeated the word to correct the pronunciation or he uttered it inadvertently without any intention or he had no intention at all, then in all these cases, the *Salah* will not become invalid. (*Radd-ul-Muhtar*, vol. 2, pp. 478)

Question: If one was not supposed to do ‘*Madd*’, ‘*Ghunnah*’, ‘*Izhar*’, ‘*Ikhfa*’, ‘*Imalah*’, but he did it or if he was supposed to do it but did not do it, what is the ruling?

Answer: If ‘*Madd*’, ‘*Ghunnah*’, ‘*Izhar*’, ‘*Ikhfa*’, ‘*Imalah*’, were done out of place, or were not done where they should have been done, the *Salah* will still be valid. (*Fatawa-e-Hindiyyah*, vol. 1, p. 81)

Ruku’ and Sujood

Question: What is the definition of *Ruku’*?

Answer: The least level of *Ruku’* is to bend forward to such an extent that if the hands are stretched, they reach the knees. (*Durr-e-Mukhtar*, vol. 2, p. 165)

The complete *Ruku’* is to keep the back horizontally straight. (*Bahar-e-Shari’at*, Part 3, p. 513)

Question: If a kyphotic (hunchback) person’s back already reaches the level of *Ruku’* naturally, how will he perform *Ruku’*?

Answer: If a kyphotic (hunchback) person’s back already reaches the level of *Ruku’* naturally, then he should gesture for *Ruku’* with his head. (*Hindiyyah*, vol. 1, p. 70)

Question: What is *Sajdah* (Prostration)?

Answer: For the forehead to be pressed firmly against the ground is the essence of *Sajdah* and for the underneath of at least one of the toes to be firmly pressed against the ground is a condition of *Sajdah*. So, if one was to perform the *Sajdah* in such a way that both his feet remained lifted off the ground, then the *Salah* will be invalid. In fact, if only the tip of one toe was touching the ground, even then the *Salah* would be invalid, and many people are negligent of this. (*Durr-e-Mukhtar*, vol. 2, p. 251, 167, 240; *Fatawa-e-Razawiyyah*, vol. 7, p. 363, 376)

Question: If due to a valid reason one cannot rest his forehead against the ground, what should he do?

Answer: If due to a valid reason one cannot rest his forehead against the ground, he can perform *Sajdah* with just the nose. Keep in mind that the *Sajdah* must be performed with the bone of the nose, it is not sufficient to do *Sajdah* merely with the tip of the nose. (*Fatawa-e-Hindiyyah*, vol. 1, p. 70)

Question: If one merely rests his cheek or chin on the ground in *Sajdah*, what is the ruling?

Answer: To merely place the cheek or chin on the ground in *Sajdah* is not sufficient, whether this was done due to a valid reason or without any reason. When there is a valid excuse, the *Sajdah* will be performed through gestures. (*Hindiyyah*, vol. 1, p. 70)

Question: How many *Sajdahs* are Fard in one *Rak'ah*?

Answer: Two *Sajdahs* are Fard in every *Rak'ah*. (*Bahar-e-Shari'at, Part 3, p. 513*)

Question: What is the ruling in regard to performing *Sajdah* on something soft?

Answer: If one performs *Sajdah* on something soft like grass, wool, carpet etc., then the *Sajdah* will be valid if the forehead is pressed so firmly that it cannot be pressed further, otherwise it will not be valid. (*Fatawa-e-Hindiyyah, vol. 1, p. 70*)

In some places, in the winter, people lay straw or chaff on the masjid floor, such people should be careful when performing *Sajdah* because if the forehead does not press firmly against the ground, the *Salah* will become invalid. And, if the nose is not pressed to the bone, then it is *Makruh-e-Tahreemi* and it is *Wajib* to repeat that *Salah*. Furthermore, it is not possible for the forehead to be firmly pressed against a spring mattress and therefore *Salah* will be invalid on it. (*Bahar-e-Shari'at, Part 3, p. 514*)

Question: What is the ruling regarding performing *Sajdah* on millet seeds?

Answer: *Sajdah* is not valid on small millet seeds on which the forehead is never firmly pressed, however, if the seeds are tightly filled and tied in a sack etc., in such a way that one can

firmly press his forehead against it, the *Sajdah* will be valid.
(*Hindiyyah*, vol. 1, pp. 70)

Question: What is the ruling regarding performing *Sajdah* on the front over-lapping part of the *Imamah*?

Answer: If one performed *Sajdah* on the front over-lapping part of the *Imamah* and the forehead was firmly pressed, then the *Sajdah* will be valid. However, if the forehead does not press firmly against the ground and it merely touches in such a way that it can still be pressed further or some part of the head touched, then the *Sajdah* is not valid. (*Durr-e-Mukhtar*, vol. 2, p. 252)

Question: If the place of *Sajdah* is higher in comparison to the place of standing, what is the ruling?

Answer: If the place of *Sajdah* is higher than 12 finger spaces in comparison to the place of standing, then *Sajdah* will not be valid, otherwise it will be valid. (*Durr-e-Mukhtar*, vol. 2, p. 252)

Qa'dah Aakhirah and Khuruj Bisun'ih

Question: What is meant by *Qa'dah Aakhirah*?

Answer: To sit after completing all *Rak'aat* of the *Salah* for the duration in which one can recite the complete التحيات till رسوله is called *Qa'dah Aakhirah*, and it is *Fard*. (*Fatawa-e-Hindiyyah*, vol. 1, p. 70)

Question: If one spent the entire *Qa'dah Aakhirah* sleeping, what is the ruling in regards to this?

Answer: If one spent the entire *Qa'dah Aakhirah* sleeping, then after awakening from the sleep, he must remain seated in the position for the duration of the recitation of *Tashahhud*, otherwise the *Salah* will be invalid. Similarly, if one continued sleeping throughout *Qiyam*, *Qira'at*, *Ruku'*, *Sujood*, from the beginning till the end, then after awakening, he must repeat these acts. Otherwise, the *Salah* will be invalid, and he must also perform *Sajdah Sahw*. (*Munyat-ul-Musalli*, p. 267)

Question: If one did not perform *Qa'dah Aakhirah* after the last *Rak'ah* and stood up, what is the ruling in regard to this?

Answer: In a four *Rak'aat Fard Salah*, after the fourth *Rak'ah*, if one did not perform a *Qa'dah*, then as long he has not done the *Sajdah* of the fifth *Rak'ah*, he can sit back down for *Qa'dah*. However, if one has done the *Sajdah* for the fifth *Rak'ah*, or he did not do *Qa'dah* in the second *Rak'ah* of *Fajr Salah* and has done the *Sajdah* for the third *Rak'ah*, or he did not do *Qa'dah* in the third *Rak'ah* of *Maghrib Salah* and has done the *Sajdah* for the fourth *Rak'ah*, then in all these cases, the *Fard Salah* has become nullified. Apart from *Maghrib*, he must add on another *Rak'ah* in all the other *Salahs*. (*Munyah-ul-Musalli*, p. 267)

Question: If one has read *Tashahhud* in *Qa'da Aakhirah* and then remembered that he still has to offer a *Sajdah* that he missed, what must he do?

Answer: If after sitting in *Qa'da Aakhirah* for the duration of *Tashahhud*, one remembered that he still has to offer a *Sajdah* of *Tilawat* or a *Sajdah* of the *Salah*, then he must perform that *Sajdah*. Once he has done the *Sajdah*, it is *Fard* on him to sit for *Qa'da* again for the duration of *Tashahhud*; the previous *Qa'da* has been nullified. If he does not perform another one, then his *Salah* will be invalid. (*Munyah-ul-Musalli*, p. 267)

Question: What is meant by *Khurooj Bisun'ih*?

Answer: To perform *Salam*, to speak, or to do any action that is contradictory to *Salah*, intentionally, is *Khurooj Bisun'ih*. However, it will become *Wajib* to repeat the *Salah* if any invalidator other than *Salam* is done intentionally. And, if an action other than *Salam* was done unintentionally, then the *Salah* has been nullified. (*Bahar-e-Shari'at*, Part 3, p. 516)

Question: Is it necessary to perform *Qiyam*, *Ruku'*, *Sujood* and *Qa'da Aakhirah* in the prescribed order?

Answer: Maintaining the prescribed order in *Qiyam*, *Ruku'*, *Sujood* and *Qa'da Aakhirah* is *Fard*. If one performs the *Ruku'* before the *Qiyam*, then performs the *Qiyam*, then the *Ruku'* will be nullified. However, if he performs another *Ruku'* after

the *Qiyam*, then his *Salah* will be valid, otherwise it will not. Similarly, before performing the *Ruku'*, if one performs *Sajdah* and then *Ruku'* and then *Sajdah* again, his *Salah* will be valid. Otherwise, it will be invalid. (*Radd-ul-Muhtar*, vol. 2, p. 176)

Wajib, Sunnah and Mustahab acts of Salah

Question: Mention the *Wajib* acts of *Salah*.

Answer: The following are the *Wajib* acts of *Salah*.

1. To say the words 'الله أكبر' in *Takbeer al-Tahrimah*.
2. To recite *Surah al-Fatihah* as well as a *Surah* or a verse (*Ayah*) that is equivalent to three small verses, or three small verses in every *Rak'ah* of every *Salah* except the third and fourth *Rak'ah* of a *Fard Salah*.
3. To recite *Surah al-Fatihah* before the *Surah*.
4. To not recite anything except *أَمِين* and *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ* between *Surah al-Fatihah* and another *Surah*.
5. To perform *Ruku'* immediately after *Qira'at*.
6. To perform the second *Sajdah* after the first one, in sequence.

7. To Maintain *Ta'deel al-Arkaan*, i.e. staying in *Ruku'*, *Sujood*, *Qawmah* and *Jalsah* for the amount of time in which **سُبْحَانَ اللَّهِ** can be said at least once.
8. *Qawmah*, i.e. standing up straight after *Ruku'*.
9. *Jalsah*, i.e. Sitting upright between two *Sujood*.
10. The first *Qa'da* is a *Wajib*, even in *Nafil Salah*.
11. To not recite anything after *Tashahhud* in the first *Qa'da* of *Fard*, *Witr* or *Sunnah Muakkadah Salah*.
12. To recite complete *Tashahhud* in both *Qa'dah*. If even one word is missed, a *Wajib* will be missed and *Sajdah Sahw* will become *Wajib*.
13. If one forgetfully recites '**اللَّهُمَّ صَلِّ عَلَى مُحَمَّدًا**' or '**اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا**' after *Tashahhud* in the first *Qa'dah* of a *Fard*, *Witr*, and *Sunnah Muakkadah Salah*, *Sajdah Sahw* will become *Wajib*; if one utters it deliberately, repeating the *Salah* will be *Wajib*.
14. To say the word **السَّلَامُ** when turning *Salaam* to the right and left side is *Wajib* each time; saying the word **عَلَيْكُمْ** is not *Wajib*, it is a *Sunnah*.
15. To say the *Takbeer* of *Qunoot* in *Witr*.

16. Reciting *Du'a* of *Qunoot* in *Witr*.
17. The six *Takbeerat* of both *Eid Salah*.
18. The *Takbeer* of *Ruku'* in the second *Rak'ah* of both *Eid Salah* and saying the words **الله أكبر** for it.
19. For the *Imam* to do *Qira'at* in such a loud voice in *Jahri Salah* that at least three people can hear it. For example, in the first two *Rak'aat* of *Maghrib* and *Isha* and all the *Rak'aat* of *Fajr*, *Jumu'ah*, both *Eids*, *Taraweeh* and the *Witr* of *Ramadan*.
20. To perform *Qira'at* in a low voice in the *Sirri Salah* such as *Zuhr* and *Asr*.
21. To perform every *Fard* and *Wajib* in its prescribed place.
22. To do *Ruku'* only once in each *Rak'ah*.
23. To do *Sajdah* only twice in each *Rak'ah*.
24. To not do *Qa'dah* before the second *Rak'ah*.
25. To not do *Qa'dah* in the third *Rak'ah* of a four *Rak'ah Salah*.
26. To do *Sajdah* of *Tilawat* if one recites the verse of *Tilawah*.
27. To do *Sajdah Sahw* if it becomes *Wajib*.

28. To avoid pausing for the amount of time in which the *Tasbih* 'سُبْحَانَ اللَّهِ' can be uttered three times in between two *Fard* acts, two *Wajib* acts, or a *Fard* and a *Wajib*.
29. For the *Muqtadi* [congregant] to remain silent when the *Imam* is performing the *Qira'at*, whether aloud or quietly.
30. Following the *Imam* in all *Wajib* acts except the *Qira'at*.

(Derived from: *Durr-e-Muhtar War-Radd-ul-Mukhtar*, vol. 2, p. 184 – 203; *Bahar-e-Shari'at*, Part 3, p. 517-519)

Question: Mention the *Sunnah* acts of *Salah*.

Answer: The *Sunnah* acts of *Salah* are as follows:

1. Raising the hands for *Takbeer al-Tahrimah*.
2. Keeping the fingers of the hands in their natural position when raising them for the *Takbeer*, i.e. neither stretching them out too wide nor joining them together.
3. To face the palms and the front of the fingers towards the *Qiblah*.
4. To not lower the head when uttering *Takbeer*.
5. Raising both hands up to the ears before starting to utter the *Takbeer*. Similarly, for the *Takbeer* of *Qunoot* and the *Takbeers* of both *Eid* prayers, one should only start saying

the *Takbeer* after having raised the hands up to the ears first. Other than this, it is not *Sunnah* to raise the hands for any other part of the *Salah*. For women, it is *Sunnah* to raise the hands up to the shoulders.

6. For the *Imam* to utter **سَبِّحَ اللَّهُ لِيُنْزِلَ حَيْدَهُ**, **اللَّهُ أَكْبَرُ** and *Salam* as loudly as required; to be louder than what is required without any need is *Makruh al-Tahreemi*.
7. To tie the hands below the navel immediately after the *Takbeer*. Men should fold their hands in such a way that their right palm is on the back of the left wrist joint, the right thumb and small finger should be around the left wrist and the remaining middle three fingers of the right hand should be placed on the back of the left forearm. Women and hermaphrodites should place their left palm on the chest just below the breasts and place their right palm on the back of the left palm.
8. To recite *Thana*, *Ta`awwuz*, *Tasmiyyah* and **اٰمِيْن**, and for them all to be in a low voice.
9. To recite *Thana* first, then *Ta`awwuz*, then *Tasmiyyah*, and, to recite each of them immediately after the other without any delay.
10. To recite the *Thana* immediately after *Takbeer al-Tahrimah*. And one should not add **وَجَلَّ شَأْؤُكَ** in *Thana*

except in the funeral *Salah*, and the other litanies that are mentioned in Hadith are only to be recited in *Nafl Salah*.

11. To recite **سُبْحَانَ رَبِّيَ الْعَظِيمِ** three times in *Ruku'*. Furthermore, in *Ruku'* the ruling for men is to grasp the knees with the hands and keep the fingers wide apart. The *Sunnah* for women is to place the hands on the knees and not to keep the fingers wide open. Most men merely place the hands on the knees and keep the fingers close together, which is against the *Sunnah*.
12. For the legs to be straight in *Ruku'*; the majority of the people keep their legs bent like a bow, this is *Makruh*.
13. To say **اللَّهُ أَكْبَرُ** for *Ruku'*.
14. To keep the back as flat as possible in *Ruku'*; so much so that if a cup of water was to be placed on the back, it would not fall off. However, women should only slightly bend for *Ruku'*, just enough for the hands to reach the knees; they should not straighten the back.
15. To leave the hands hanging after rising from *Ruku'*. One should not fold the hands.
16. For the Imam to utter **سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ** when rising from *Ruku'* and the congregant (*Muqtadi*) to say **اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ**. And, the one praying alone (*Munfarid*) to utter them both.

17. To utter **اللَّهُ أَكْبَرُ** for going into *Sajdah* and returning back from it.
18. To utter **سُبْحَانَ رَبِّيَ الْأَعْلَى** at least three times in *Sajdah*.
19. To place the hands on the ground in *Sajdah*.
20. To go into *Sajdah* by placing the knees on the ground first, then the hands, then the nose and then the forehead and to do the opposite of this on getting up from *Sajdah*, i.e. lift the forehead first, then the nose, then the hands and finally the knees.
21. The *Sunnah* for men in *Sajdah* is to keep the arms away from the sides of the body, the thighs away from the abdomen area, and to not lay the arms on the ground. If one is praying in congregation, he should not keep his arms away from the sides of his body.
22. Women should perform *Sajdah* keeping their body parts close together, i.e. the arms touching the sides of the body, the abdomen area touching the thighs, the thighs touching the calves and the shins touching the ground.
23. Placing both knees on the ground simultaneously. However, if one cannot do this due to any valid excuse, he should place the right knee down first and then the left one.
24. For the fingers to be facing the *Qiblah* in *Sajdah*.

25. To keep the fingers close together.
26. For the underneath of all 10 toes of both feet to be touching the ground is *Sunnah* and for the underneath of 3 toes of each foot to be touching the ground is *Wajib*. It is also *Sunnah* for all 10 toes to face the *Qiblah*.
27. After the completion of both *Sajdahs*, one should stand up for the second *Rak'ah* by pushing through his feet, whilst placing both hands on the knees, as this is *Sunnah*. However, there is no harm in placing the hands on the ground to stand up due to some weakness or any other valid excuse.
28. In the second *Rak'ah*, after the completion of both *Sajdahs*, to lay the left foot flat and sit with both buttocks resting on it, whilst keeping the right foot up straight and its toes facing the *Qiblah*, is *Sunnah* for men. Women should draw out both of their feet towards the right side and sit on the left buttock.
29. To place the right hand on the right thigh and the left hand on the left thigh whilst keeping the fingers in their natural state, i.e. neither too close together nor opening them out widely. Furthermore, the fingertips should be near the knees, but one should not be holding the knees.
30. Raising the index finger of the right hand while giving

Shahadah (testimony) during ﴿﴾. The method of doing this is: fold the ring finger and the little finger, make a ring with the middle finger and thumb, raise the index finger while uttering ﴿﴾, then put it down while uttering ﴿﴾ and straighten all the fingers.

31. When standing up after having done the first *Qa'dah*, one should not put his hands on the ground to stand up; rather one should place his hands on his knees and then stand. However, if there is a valid excuse, then there is no harm in standing by placing hands on the ground.
32. To recite *Salat* upon the Prophet after *Tashahhud* in the second *Qa'dah*. Reciting the *Salat* upon the Prophet that is generally mentioned in the method of offering *Salah* is better.
33. It is also *Sunnah* to recite *Salat* upon the Prophet after *Tashahhud* in the first *Qa'dah* of *Nafil* prayers.
34. All movements of the congregant (*Muqtadi*) to be with the *Imam*.
35. To utter **اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ** twice, first towards the right side and then towards the left.
36. After the *Salam*, it is *Sunnah* for the *Imam* to turn towards the right side or the left side; it is preferable to turn

towards the right side. To sit facing the *Muqtadis* is also permissible provided that not even a single person is still offering *Salah* in front of the *Imam*'s face until the last row.

(Derived From: *Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 2, p. 208-300; *Fatawa-e-Hindiyyah*, vol. 1, p. 72-77, *Ghuniat-ul-Mutamali*, p. 300-343; *Bahar-e-Shari'at*, Part 3, p. 520-537)

Question: Mention the *Mustahab* acts of *Salah*.

Answer: The following acts are *Mustahab* in *Salah*:

1. To look down at the place of *Sajdah* in *Qiyam*,
2. And at the back of the feet in *Ruku'*,
3. And at the nose in *Sajdah*,
4. And in the lap in *Qa'dah*.
5. To look at the right shoulder when performing the first *Salam*,
6. And in the second *Salam*, to look towards the left shoulder.
7. To keep the mouth closed when one feels the need to yawn. If it does not stop, then one should press his lips in between his teeth. If it still does not stop, then In *Qiyam*, one can use the back of his right hand to cover his mouth, and the back of the left hand in any other position. Or, one

can use his sleeve in any position; however, it is *Makruh* to cover the mouth without need. One effective way of suppressing a yawn is to recall that the Prophets ﷺ never yawned.

8. A man should take his hands out of his upper garment for *Takbeer al-Tahrimah*.
9. For women, it is better to keep the hands inside the garment.
10. To avoid coughing as much as possible.
11. For the *Imam* and congregants (*Muqtadi*) to stand when the one uttering *Iqamah* (*Mukabbir*) says حَيَّ عَلَى الْقَلَامِ.
12. Once the *Mukabbir* has said قَدْ قَامَتِ الصَّلَاةُ, then the *Imam* can begin the *Salah*, however, it is better to allow the *Iqamah* to be completed before beginning the *Salah*.
13. To leave a four-finger gap between both feet in *Qiyam*.
14. For the congregant (*Muqtadi*) to begin *Salah* with the *Imam*.
15. Performing the *Sajdah* directly on the ground.

(*Durr-e-Mukhtar War-Radd-ul-Muhtar*, p. 214-216)

Chapter of *Imamat*

Question: What is meant by *Imamat*?

Answer: *Imamat* means that the *Salah* of another person is linked to this person's *Salah*. (*Bahar-e-Shari'at, Part 3, p. 560*)

Question: How many conditions are there for the *Imam*?

Answer: There are six conditions for the *Imam* of a *Baaligh*, non-*Ma'zoor* male:

1. Being a Muslim.
2. Being *Baaligh* (reached the age of puberty according to the Islamic Law).
3. Being sane.
4. Being male.
5. Having correct recitation of the Quran.
6. Is not *Ma'zoor*.

(*Noor-ul-Izah, p. 73*)

Question: Is being *Baaligh* not a condition to be the *Imam* of non-*Baalighs*?

Answer: Being *Baaligh* is not a condition to be the *Imam* of non-*Baalighs*; a non-*Baaligh* can lead other non-*Baalighs* in

Salah provided that he understands what he is doing. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 2, p. 337)

Question: Is being male not a condition to lead women in *Salah*?

Answer: It is not a condition for the *Imam* of women to be a male; a woman can also lead other women in *Salah*, but it is disliked (*Makruh*). (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 2, p. 337)

Question: Can one excused person (*Shar'i Ma'zoor*) lead another *Shar'i Ma'zoor* in *Salah*?

Answer: A *Ma'zoor* can lead another *Ma'zoor* in *Salah* if the latter is in a worse condition than his. However, if the condition of the latter is not as bad as his or is better, then he cannot lead the latter in *Salah*. Furthermore, if both *Ma'zoors* have different illnesses to each other, then they cannot lead each other in *Salah*. For example, one has an illness of passing wind and the other has an illness of drops of urine leaking. (*Fatawa-e-Hindiyyah*, vol. 1, p. 84)

Question: How many conditions are there in order for following (doing *Iqtida* of) the *Imam* to be valid?

Answer: 13 conditions must be fulfilled in order for following (doing *Iqtida* of) the *Imam* to be valid:

1. The intention of *Iqtida* (following)

2. For the intention of *Iqtida* (following) to be performed at the time of *Takbeer al-Tahrimah* or slightly before it, provided that if it is done before, then there is no other action in between the intention and *Takbeer al-Tahrimah*.
3. For the *Imam* and *Muqtadi* (congregant) to be in the same place.
4. For the *Imam* and *Muqtadi* (congregant) to be offering the same *Salah*, or for the *Imam's Salah* to be inclusive of the *Salah* being offered by the *Muqtadi* (congregant).
5. For the *Salah* of the *Imam* to be valid according to the *Madhhab* (school of thought) that the *Muqtadi* follows.
6. For the *Imam* and *Muqtadi* to consider the *Salah* valid.
7. For a woman not to be adjacent, as per the conditions that will be mentioned.
8. For the *Muqtadi* to not be standing ahead of the *Imam*.
9. For the *Muqtadi* to be aware of the *Imam's* movements.
10. For the *Muqtadi* to know whether the *Imam* is a resident (*Muqem*) or a traveller (*Musafir*).
11. To be a participant in performing the *Arkaan*.
12. For the *Muqtadi* to be equal to the *Imam* in the *Arkaan* or less than him.
13. For the *Muqtadi* to not increase beyond the *Imam* in

fulfilling conditions (of *Imamat*). (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 2, p. 338-339)

Question: When can a *Hanafi* offer *Salah* behind a *Shaafi'i*?

Answer: A *Hanafi* can only offer *Salah* behind a *Shaafi'i* or another *Muqallid* (Follower of a school of thought) if that *Imam* is someone who takes into account the *Faraaid* of purification and *Salah* according to the *Hanafi* School of thought, or if one knows that in a particular *Salah* the *Imam* did offer his prayer taking those *Faraaid* of the *Hanafi* school of thought into account. In other words, his purification should not be such that according to *Hanafis* he is still considered impure and his *Salah* should not be such that it is considered invalid according to *Hanafis*. Nevertheless, it is better for a *Hanafi* to offer *Salah* behind a *Hanafi*.

Furthermore, if it is unknown whether the *Imam* offers his *Salah* or has offered this particular *Salah* taking the *Faraaid* of the *Hanafi* school of thought into consideration, then it is permissible to perform *Salah* behind him, but it will be *Makruh*. However, if one is sure that the *Imam* has not taken them into consideration, then it is completely invalid. (*Fatawa-e-Hindiyyah*, vol. 1, p. 84)

Question: Who is most worthy of being an *Imam*?

Answer:

1. The most worthy of being an *Imam* is the one who knows the most rulings regarding purification and *Salah*, even if he does not have complete expertise in other sciences, provided that he can recite the Quran properly, i.e. he recites the letters from their correct articulation points. There must also be nothing wrong with his faith and he must avoid indecent and immodest acts.
2. Then it is the one who has the most knowledge regarding *Tajweed* (*Qira'at*) and recites the Quran according to it.
3. If there are many individuals that are equal in these elements, then it is the one who has the most fear (of Allah). Meaning, the one who even avoids doubtful matters, and not just *Haraam* acts.
4. If they are equal even in this characteristic, then the oldest of them is most worthy, meaning, the one who has spent the most time as a Muslim.
5. If they are equal in this as well, then it is the one who has the best manners and etiquettes.
6. If they are all equal in this as well, then it is the one who is the most distinguished, meaning, the one who offers *Tahajjud* regularly, as praying a lot of *Tahajjud* increases the dignity of the face.
7. Then the one who is the most handsome.

8. Then the one who is most noble in terms of lineage.

The *Imam* that is appointed to lead *Salah* is the most worthy of being *Imam*, even if there is someone more knowledgeable with better *Tajweed* than him; provided that the appointed *Imam* fulfils the conditions of being an *Imam*. Otherwise, he is not even capable of being an *Imam*, never mind being more worthy. (*Durr-e-Mukhtar*, vol. 2, p. 350-354)

Question: If people are unhappy with someone being an *Imam*, what is the ruling on him for being an *Imam*?

Answer: If people are unhappy with someone being an *Imam* due to a valid Shar'i reason, then it is *Makruh-e-Tahreemi* for him to do *Imamat*. However, if they are unhappy with him due to a *non-Shari'* reason, then it is not *Makruh*. In fact, if he is correct, then he should be the *Imam*. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 2, p. 356-360)

Question: Whose *Imamat* is *Makruh-e-Tahreemi*?

Answer:

1. Such a deviant whose deviance has not reached the extent of disbelief (*Kufr*).
2. An opener sinner, e.g. someone who openly drinks alcohol, gambles, fornicates, takes interest, tells tales, etc. It

is a sin to make such people *Imam*, to pray behind them is *Makruh-e-Tahreemi*, and it is *Wajib* to repeat the *Salah*.

Question: Whose *Imamat* is *Makruh-e-Tanzeehi*?

Answer: the *Imamat* of:

1. A blind person,
2. An illegitimate child,
3. An *Amrad*,
4. A leper,
5. A paralysed person,
6. A person with visible leukoderma,
7. And a childlike (someone who is often deceived in buying and selling) person's *Imamat* is *Makruh-e-Tanzeehi*.

However, it will only be *Makruh* for such individuals to lead the prayer if they are not the most worthy in that congregation. If they are worthy of *Imamat*, then it is not *Makruh-e-Tanzeehi*. And, it is only slightly *Makruh* for a blind person to be *Imam*. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 2 p. 355-360)

Question: Can a *non-Baaligh* (not reached puberty according to Islamic law) lead an adult in *Salah*?

Answer: An adult cannot offer any *Salah* behind such a child, including the funeral *Salah*, the *Taraweeh Salah* and *Nafl Salah*. (*Radd-ul-Muhtar*, vol. 2, p. 387)

Question: Is it permissible to perform *Salah* behind an *Ummi* (someone who does not know any verse of the Quran correctly)?

Answer: Someone who has memorised some of the Quran, even if it is a single verse, cannot pray *Salah* behind an *Ummi* (the one who has not memorised any verse). However, one *Ummi* can pray behind another. Moreover, if a person has memorised some verses of the Quran but pronounces the letters incorrectly in such a way that the meanings are invalidated, then he is similar to an *Ummi*. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 2, p. 389)

Question: If an *Ummi* person led another *Ummi* person and a non-*Ummi* in *Salah*, what is the ruling regarding such a *Salah*?

Answer: If an *Ummi* person leads another *Ummi* person and a non-*Ummi* person (one who can recite the Quran correctly for the minimum requirement) in *Salah*, then the *Salah* of all of them is invalid, even if the non-*Ummi* person joined mid-*Salah*. (*Radd-ul-Muhtar*, vol. 2, p. 412)

Question: What is the ruling regarding an *Ummi*'s own *Salah*?

Answer: It is *Wajib* on an *Ummi* person to strive day and night

to memorise at least the *Fard* amount of Quran. Otherwise, he will not be excused in the sight of Allah. (*Fatawa-e-Hindiyyah, vol. 1, p. 86*)

It is *Wajib* on the one who is unable to pronounce letters correctly to strive day and night to correct his pronunciation of letters. If it is possible for him to offer *Salah* behind an *Imam* who can recite properly, then he must do so. Or, he should recite such verses which consist only of letters which he can pronounce properly. If he cannot do either of these two things, then as long as he is striving, his *Salah* will be valid, and he can also lead someone like himself in prayer. These days, many people are afflicted by this; they recite incorrectly but they do not even try to learn. The *Salah* of such people is invalid itself, let alone if they lead others in *Salah*. (*Durr-e-Mukhtar War-Radd-ul-Muhtar, vol. 2, p. 395*)

Question: What is the ruling regarding the *Imamat* of the one who stutters?

Answer: The ruling regarding the *Imamat* of a stutterer is the same as above, i.e. if he can pray behind someone who recites clearly, then he must do so. Otherwise, his own *Salah* will be valid, and he can lead someone like or in a worse condition than himself in *Salah* as well. (*Durr-e-Mukhtar War-Radd-ul-Muhtar, vol. 2, p. 395*)

Question: One condition of doing *Iqtida*¹ of *imam* is that the *Muqtadi* must not increase beyond the *Imam* in the conditions. What is an example for this?

Answer: The one whose *Satr*² is showing cannot lead the one who has his entire *Satr* covered, but he can lead the one whose *Satr* is not covered. (*Fatawa-e-Hindiyyah*, vol. 1, pp. 85)

Question: One condition of doing *Iqtida* is that in performing the *Arkaan* of *Salah*, the *Muqtadi* (congregant) must be similar to the *Imam* or less. What is an example of this?

Answer: *Salah* behind someone who is unable to perform *Ruku'* or *Sajdah* (i.e. someone who performs *Ruku'* and *Sajdah* with gestures whilst sitting or standing) will not be valid for the one who can perform *Ruku'* and *Sajdah* properly. And, if one is able to perform *Ruku'* and *Sajdah* while sitting, then the *Salah* of the one praying behind him whilst standing will be valid.

Question: One condition of doing *Iqtida* is, 'the *Salah* of both must be same, or the *Salah* of the *Imam* must be inclusive of the *Salah* of the *Muqtadi* (Congregant)'. What is meant by this?

¹ Following an *imam* in *Salah*

² Area of body that must be covered

Answer: The example for the *Salah* of both being the same is that both are praying the *Fard* of today's *Zuhr Salah*. Therefore, if the *Fard* were different, for example if the *Imam* is praying *Zuhr*, but the *Muqtadi* is praying *Asr Salah*, or the *Imam* is praying the *Zuhr Salah* of today but the *Muqtadi* is praying yesterday's *Zuhr*, then the *Salah* will not be valid. And the example for 'the *Salah* of the *Muqtadi* to be included by the *Salah* of the *imam*' is for the *Salah* of the *Imam* to be greater, i.e. if the *Imam* is praying *Fard* and the *Muqtadi* is offering voluntary *Salah* (*Nafl*), then the *Salah* will be valid. However, if the *Imam* is offering voluntary *Salah* (*Nafl*) and the *Muqtadi* is praying *Fard Salah*, then the *Salah* will be invalid. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 2, p. 391)

Question: Is it valid to follow a *Jinn Imam* in *Salah*?

Answer: If the *Jinn Imam* was present in the form of a human, it is permissible to offer *Salah* behind him. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 2, p. 391)

Question: If one led *Salah* in a state of impurity and realised it later, what should he do?

Answer: If one led *Salah* in a state of impurity, or missed any other condition or principle that invalidated his *Imamat*, then it is necessary for him to inform those who offered *Salah* behind him of this matter, whether he informs them himself, sends a messenger or via a letter. And the congregants

(*Muqtadis*) must repeat their *Salah*. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 2, p. 410)

Question: Praying *Salah* behind which people renders the *Salah* invalid?

Answer: Praying *Salah* behind such a deviant whose deviance has reached the level of disbelief (*Kufr*) or someone whose recitation is so incorrect that it corrupts the meanings. (*Fatawa-e-Hindiyyah*, vol. 1, p. 84)

Chapter on Congregation

Question: What is the ruling regarding offering the five daily *Salah* with congregation?

Answer: Praying in congregation is *Wajib* on a sane, able, and *Baaligh* male. One who misses *Salah* with congregation even once without a valid reason is sinful and deserving of punishment. If one misses it a few times, then he is a transgressor, his bearing witness (in court) will be rejected and he will be punished severely. And, if his neighbours are silent on this matter, they too will be sinful. (*Ghunyat-ul-Mutamali*, p. 508)

Question: What is the ruling regarding *Jumu'ah*, the two *Eid* prayers, *Taraweeh* and the solar eclipse *Salah*?

Answer: Congregation is a condition for *Jumu'ah* and the two *Eid* prayers, and congregation for *Taraweeh* is a communal

(*Kifayah*) *Sunnah*, i.e. if everyone from the community left it, they did wrong, and if some offered it in congregation, then the duty is lifted from the rest of the community. Congregation is *Mustahab* for the *Witr Salah* in *Ramadan* and *Sunnah* for the solar eclipse *Salah*. (*Fatawa-e-Hindiyyah*, vol. 1, p. 152)

Question: What is the ruling regarding holding a second congregation within the local Masjid?

Answer: If the appointed *Imam* has offered *Salah* with congregation in the *Sunnah* way in the neighbourhood Masjid after *Azaan* and *Iqamah*, then to offer *Salah* again with *Azaan* and *Iqamah* like the first time is *Makruh*. However, if the second congregation is done without *Azaan* and *Iqamah*, then there is no problem with that and it is not *Makruh*, as long as it is offered away from the *Mihrab*.

However, in a busy area where people continue to come in groups, pray and then leave (i.e. the worshipers at such a Masjid are not specific), to offer *Salah* there with a second congregation having said *Azaan* and *Iqamah* again is also fine. In fact, it is better for each group to do *Azaan* and *Iqamah* again that comes to pray, and then offer the prayer in congregation. The same ruling applies to Masjids in stations and service stations. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 1, p. 342-344)

Question: When is one excused from attending congregational prayers?

Answer: In the following cases, one is excused from attending congregation:

1. The ill person who has difficulty in getting to the Masjid.
2. A disabled person.
3. The one whose foot has been cut off.
4. A paralysed person.
5. The one who is too old to get to the Masjid.
6. A blind person, even if there is someone who can take him to the Masjid by holding his hand.
7. Heavy rain.
8. Too much mud (that it becomes an obstruction for the worshiper to get to the Masjid).
9. Extremely cold weather.
10. Extreme darkness.
11. Storm.
12. Fear of the loss of possessions or food.

13. Fear of a creditor when not being in a position to pay back.
14. Fear of an oppressor.
15. Intense need of defecating,
16. Intense need of urinating, and
17. Intense need of breaking wind.
18. Presence of food (with an inclination towards it).
19. Fear of the departure of the caravan.
20. Looking after a patient who will be distressed and anxious if the attendant goes to offer *Salah* with congregation.

(Durr-e-Mukhtar, vol. 2, p. 347-349)

Question: Is it *Wajib* upon women to offer the *Salah* in congregation as well?

Answer: It is not permissible for women to join the congregation for any *Salah*, be it a prayer of the night, day, *Jumu'ah* or the two *Eid Salahs*, whether the woman is young or old. *(Durr-e-Mukhtar, vol. 2, p. 367)*

Question: If there is only one congregant behind the *Imam*, where should he stand? If there are two or more congregants, where will they stand?

Answer: An individual male congregant, even if it is a boy, will stand directly next to the Imam on the right-hand side. To stand on the left or behind is *Makruh*. If there are two congregants, they should stand behind the *Imam*; standing next to the *Imam* will be *Makruh-e-Tanzeehi* for them. For more than two congregants to stand next to the *Imam* is *Makruh-e-Tahreemi*. (*Durr-e-Mukhtar*, vol. 2, p. 370)

Question: What does it mean to stand directly next to the *Imam*?

Answer: Standing directly next to the *Imam* means that the feet of the congregant must not be ahead of the *Imam*, i.e. the heels of the congregant must not be in front of the heels of the *Imam*. The head being ahead of or behind the *Imam*'s head does not matter. Therefore, if a tall congregant stands directly next to the *Imam* and in *Sajdah*, his head is ahead of the *Imam*'s head, it does not matter as long as the heels are not ahead of the *Imam*'s heels. Similarly, if the congregant has large feet and his toes are longer than the *Imam*'s toes, it also does not matter, as long as the heel is not in front. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 2, p. 368)

Question: If one congregant (*Muqtadi*) was standing directly next to the *Imam* and another joined, what should he do?

Answer: If one congregant (*Muqtadi*) was standing directly next to the Imam and another came, the *Imam* should move

forward and the newcomer should stand directly next to the congregant. Alternatively, the congregant can move backwards himself or on the indication of the newcomer; both these options are permissible before and after *Takbeer*, so he should do whichever of the two he can. However, if there is only one congregant, then it is better for him to move backwards and if there are two congregants, it is better for the *Imam* to move forward.

Furthermore, if upon the request of the new congregant, the *Imam* moved forward or the first congregant moved backwards with the intention of moving because of this person insisting, the *Salah* will become invalid. However, if they moved with the intention to fulfil the command of *Shari'ah*, then it is fine. (*Radd-ul-Muhtar*, vol. 2, p. 370)

Question: How should the rows be arranged in congregation?

Answer: If men, women and children have gathered, then the formation of the rows will be as follows: First, it will be the rows for the men, then children, then hermaphrodites and then the women. If there is only one child, then he should join the mens' row. (*Durr-e-Mukhtar*, vol. 2, p. 377)

Question: When arranging rows, what should be taking into consideration?

Answer: One should be careful of four things when making a row:

1. Straightness; i.e. the congregants must not be out of line.
2. Completion; i.e. until one row is not complete, another one must not be started.
3. Compactness; i.e. standing so close together that the shoulders touch each other.
4. Proximity; i.e. the rows should be close to each other.

(Fatawa-e-Razawiyyah, vol. 7, p. 318-328)

Question: Where should the *Imam* stand?

Answer: The *Imam* should stand in the middle. It is against to the *Sunnah* for him stand on the left or right-hand side.
(Hindiyyah, vol. 1, p. 89)

Question: What is the most rewarding place in a congregation for a congregant to stand in?

Answer: Due to it being the closest row to the *Imam*, the first row is better than the second, the second is better than the third, and so on and so forth. Therefore, the best place to stand for a congregant is the closest place to the *Imam*, and if both sides of the row are equal, then standing on the right side is better. *(Fatawa-e-Hindiyyah, vol. 1, p. 89)*

Question: What is the ruling on the *Imam* standing in between two pillars?

Answer: It is *Makruh* for the *Imam* to stand in between two pillars. (*Durr-e-Mukhtar*, vol. 2, p. 384)

Question: If there is space in the first row but the last row is full, what should one do?

Answer: If there is space in the first row but the last row is full, then one should walk through the row and fill up the empty space in the first row because there is a Hadith that states “Whoever sees some space in a row and he fills it, he will be forgiven”. (*Hindiyyah*, vol. 1, p. 89)

Question: How many types of *Muqtadi* (congregants) are there?

Answer: There are four types of *Muqtadi*:

1. *Mudrik*
2. *Lahiq*
3. *Masbooq*
4. *Lahiq Masbooq*

(*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 2, p. 414)

Question: Who is a *Mudrik*?

Answer: *Mudrik* is someone who offered *Salah* from the first *Rak'ah* till *Tashahhud* with the *imam*, even if he only joined in

the *Ruku'* of the first *Rak'ah*. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 2, p. 414)

Question: What is a *Lahiq*?

Answer: A *Lahiq* is someone who started the *Salah* in the first *Rak'ah* with the *Imam* but missed all or some of the remaining *Rak'at*. For example, if his *Wudu* broke during *Salah* or a resident offered his *Salah* behind a traveller *Imam*. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 2, p. 414)

Question: What is a *Masbooq*?

Answer: A *Masbooq* is someone who joined the *Imam* after one or more *Rak'at* and stayed in congregation till the end. (*Durr-e-Mukhtar War Radd-ul-Muhtar*, vol. 2, p. 414)

Question: What is a *Lahiq Masbooq*?

Answer: A *Lahiq Masbooq* is someone who was not able to attain the first few *Rak'at*, but after joining the congregation, he become *Lahiq*. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 2, p. 414)

Question: How will a *Lahiq* offer his *Salah*?

Answer: A *Lahiq* has the same ruling as the *Mudrik*, in the sense that when he makes up for his missed *Rak'at*, he will neither perform *Qira'at*, nor will he offer *Sajdah Sahw* due to a mistake. He will make up his missed *Rak'at* first; it is not the

case that he will offer *Salah* with the *Imam* first, and then complete his own when the *Imam* has completed his *Salah*. For example, if the *Muqtadi* broke his *Wudu* and came back after performing his *Wudu* again and saw the *Imam* sitting in *Qa'dah Aakhirah*, then he will not join in the *Qa'dah Aakhirah*. Instead, he will start offering the *Rak'at* that he had missed, and if he is still able to join the *Imam* after having made the *Rak'at* up, then he will join in. If, however, he did not do this and joined the *Imam* before making his missed *Rak'at* up, then made up his *Rak'at* after the *Imam* did the *Salam*, his *Salah* will be valid, but he will be sinful.

Similarly, if one went to sleep in the third *Rak'ah* and woke up in the fourth *Rak'ah*, then he must offer the third *Rak'ah* first without *Qira'at* and then join the *Imam* for the fourth *Rak'ah* if possible. Otherwise, he should offer the fourth *Rak'ah* without *Qira'at* as well. However, if he does not do this, but offers the fourth *Rak'ah* with the *Imam* instead and then after that he makes up for the third *Rak'ah*, then it will still be valid, but he will be a sinner. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 2, p. 416)

Question: What are the rulings regarding a *Masbooq*?

Answer: The rulings regarding a *Masbooq* differ to the rulings regarding a *Lahiq* in the following matters: He will join in with the *Imam* first, then after the *Imam* has done *Salam*, he will make up his missed *Rak'at*. He will perform *Qira'at* in the

missed *Rak'aat* and he will also offer *Sajdah Sahw* if he makes a mistake.

The *Masbooq* will make up his missed *Rak'at* as a *Munfarid* (individual) as he did not recite *Thana* at the beginning due to the *Imam* performing *Qira'at* aloud, or because the *Imam* was in *Ruku'* and if he recited *Thana*, he would not have been able to join the *Imam* in *Ruku'* or because the *Imam* was in the *Qa'dah*. Nevertheless, whatever the reason may have been for not performing the *Qira'at* earlier, he will recite it now and he will also recite **تعوذ** before the *Qira'at*. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 2, p. 416-417)

Question: How will a *Masbooq* offer his missed *Rak'aat*?

Answer: When the *Masbooq* starts making up for his missed *Rak'aat* after the *Imam* has completed his *Salah*, in terms of *Qira'at*, the *Rak'ah* will be considered the first *Rak'at* and in terms of *Tashahhud*, the *Rak'ah* will not be considered the first *Rak'ah*, rather, it will be considered as the second, third or fourth *Rak'ah* accordingly. For example, if he managed to attain one *Rak'ah* with the *Imam* of a three or four *Rak'ah Salah*, then the *Rak'ah* that he will start making up first will be considered his second *Rak'ah* in terms of *Tashahhud*. Therefore, he will offer one *Rak'ah* with *Surah Fatihah* and another *Surah*, and then perform the *Qa'dah*. If he left a *Wajib* out, i.e. *Fatihah* or a *Surah*, then *Sajdah Sahw* will become

Wajib upon him if it was left out forgetfully, or it will be *Wajib* upon him to repeat the *Salah* if it was left out on purpose. Then, in the *Rak'ah* after that, he will recite *Surah Fatihah* and another *Surah*, and he will not perform *Qa'dah* in this *Rak'ah*. In the *Rak'ah* after this, he will recite *Surah Fatihah* and perform *Ruku'* and *Tashahhud* etc., and then end his *Salah*. If he attained two *Rak'aahs* with the *Imam* and missed two, then he will recite *Qira'at* in both missed *Rak'aahs*, and if he missed *Qira'at* in either one, then his *Salah* will be invalid. (*Durr-e-Mukhtar*, vol. 2, p. 418)

Question: If the *Masbooq* forgetfully performed *Salam* with the *Imam*, what should he do?

Answer: If the *Masbooq* intentionally performed *Salam* with the *Imam*, thinking that he should also be performing *Salam* with the *Imam*, then his *Salah* will become invalid. However, if he forgetfully performed *Salam* with the *Imam*, but slightly after the *imam*, then *Sajdah Sahw* will become *Wajib*, and if he did it at the same time as the *Imam*, then *Sajdah Sahw* will not be *Wajib*. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 2, p. 422)

Question: What is the ruling regarding a *Lahiq Masbooq*?

Answer: The ruling regarding a *Lahiq Masbooq* is that he will offer the *Rak'ah* that he is a *Lahiq* in according to the *Imam's* order of offering them and the rules of a *Lahiq* will apply in those *Rak'ahs*. He will then offer the *Rak'ah* in which he is a

Masbooq after the *Imam* has completed his *Salah*. The rulings of a *Masbooq* will then apply to him. For example, he joined the congregation in the second *Rak'ah* of a four *Rak'ah Salah* and then he remained asleep in two *Rak'ahs*. First, he will have to offer the two *Rak'ahs* in which he remained asleep, without *Qira'at*, i.e. he will remain silent for the amount of time it takes to recite *Surah Fatihah* in them, then he will join the *Imam* for whatever is possible, and then he will make up for the missed *Rak'ah* with *Qira'at*. (*Durr-e-Mukhtar*, vol. 2, p. 419)

Question: What are those things that should be left out by the *Muqtadi* if the *Imam* leaves them out?

Answer: There are five such things that if the *Imam* leaves them out, the *Muqtadi* should also leave them out and follow the *Imam*:

1. The *Takbeers* of the two *Eid Salahs*.
2. *Qa'dah Oola* (First sitting)*Sajdah Tilawat* (Prostration of recitation).
3. *Sajdah of Tilawah*
4. *Sajdah of Sahw* (Prostration of forgetfulness).
5. *Qunoot*, when there is a fear of missing the *Ruku'*. Otherwise, one can recite *Qunoot* and then perform the *Ruku'*. (*Fatawa-e-Hindiyyah*, vol. 1, p. 90)

However, if the Imam did not do *Qa'dah Oola* and has not stood up straight yet, then the *Muqtadi* should not follow him yet; rather he should alert the *Imam* to return to *Qa'dah*. If he returns, then it is fine, but if he has stood up straight, then the *Muqtadi* should not alert him now as that would invalidate the *Salah*. In fact, the *Muqtadi* should also now leave his *Qa'dah* and stand. (*Bahar-e-Shari'at, Part 3, p. 593*)

Question: What are those things that the *Muqtadi* should not follow the *Imam* in?

Answer: There are four such things that the *Muqtadi* should not follow the *Imam* in:

1. If the *Imam* does an extra *Sajdah*.
2. If he increases the *Takbeers* in the two *Eid Salahs* beyond the numbers mentioned in the various opinions of the *Sahabah*.
3. If he utters five *Takbeers* in *Janazah Salah*.
4. If he stands up for the fifth *Rak'ah* forgetfully. Then, in the case that he has done the *Qa'dah Aakhirah*, the *Muqtadi* should wait for him. If he returns before doing the *Sajdah* of the fifth *Rak'ah*, then the *Muqtadi* should also follow him and do *Salam* with him, as well as do *Sajdah Sahw* with him, and if the *Imam* has performed the *Sajdah* of the fifth *Rak'ah*, then the *Muqtadi* can do *Salam* without him.

However, if the *Imam* had not done the *Qa'dah Aakhirah* and has done the *Sajdah* of the fifth *Rak'ah*, then everyone's *Salah* is invalid, even if the *Muqtadi* had done *Tashahhud* and *Salam*. (*Fatawa-e-Hindiyyah*, vol. 1, p. 90)

Question: What are those things that the congregant (*Muqtadi*) will still do even if the *Imam* leaves them out?

Answer: There are nine such things that the *Muqtadi* will do even if the *Imam* leaves them:

1. Raising hands for *Takbeer al-Tahrimah*.
2. Reciting *Thana*.
- 3, 4 The *Takbeers* of *Ruku'* and *Sajdah*.
5. Doing *Tasbih*.
6. *Tasmi'*
7. Reciting *Tashahhud*
8. Doing *Salam*
9. *Takbeer-e-Tashreeq*.

(*Fatawa-e-Hindiyyah*, vol. 1, p. 90)

Acts that invalidate Salah

Question: Mention the acts that invalidate *Salah*.

Answer: The following are the acts that invalidate *Salah*.

1. To speak, whether it is intentionally, mistakenly, or forgetfully.
2. To give *Salam* to someone, whether intentionally or forgetfully.
3. To reply to *Salam* verbally also invalidates *Salah*. It is *Makruh* to respond to *Salam* with hand gestures.
4. To shake hands with the intention of giving *Salam* also invalidates *Salah*.
5. If someone sneezed and the one performing *Salah* utters يَرْحَمُكَ اللَّهُ, the *Salah* will become invalid.
6. If one utters الْحَمْدُ لِلَّهِ upon hearing good news, the *Salah* will become invalid. Similarly, uttering لَا إِلَهَ إِلَّا اللَّهُ, سُبْحَانَ اللَّهِ or اللَّهُ أَكْبَرُ with the intention of replying upon hearing something astonishing invalidates the *Salah*.
7. If one says إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ upon hearing bad news.
8. If one replied to someone using words from the Quran, the *Salah* will become invalid. For example, one asked, 'Is there a God other than Allah?' and the one offering *Salah* replied, لَا إِلَهَ إِلَّا اللَّهُ.

9. Similarly, if one addresses someone with words from the Quran. For example, if someone's name is Yahya and the one offering *Salah* addressed him with

يَا حَيُّ خُذِ الْكِتَابَ بِقُوَّةٍ ط

10. If one said *جَلَّ جَلالُه* upon hearing the name of Allah, or recited *Salat* upon the Prophet upon hearing the name of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, or he uttered *صَدَقَ اللهُ وَصَدَقَ رَسُولُهُ* upon hearing the *Qira'at*, then in all these cases, the *Salah* has become invalid, provided that it was said in reply to something. If it was not a reply to something, then it is fine.
11. Similarly, if one replies to the *Azaan*, his *Salah* will become invalid.
12. If the words 'aah', 'ooh', 'uff', 'tuff' are uttered due to pain or trouble, or if letters are pronounced while crying during *Salah*, the *Salah* will become invalid. However, there is no harm if only tears welled without the utterance of letters. If the *Muqtadi* begins to cry during *Salah* due to the recitation of the *Imam* and the words 'na'am' or 'yes' are uttered, the *Salah* will be valid, because this word was uttered due to *Khushu'* (humility). However, if he said these words due to the *Imam's* beautiful voice, then the *Salah* will become invalid.

13. If while coughing, two letters are uttered, the *Salah* will become invalid if there was no valid reason to cough. However, if there is a genuine reason, for example, if one naturally feels the need to do so, or he needs to clear his voice, or to alert the *Imam* about his mistake, or he coughs to alert another person that he is in *Salah*, then *Salah* is not invalid in these cases.
14. Reciting the Quran by looking at a copy of the Quran during *Salah* invalidates the *Salah*. Similarly, reading by looking at the writing on *Mihrab* or anything else will also invalidate *Salah*. However, if he is reciting from memory and he is merely looking at the *Mihrab*, then there is no harm.
15. '*Amal-e-Kaseer*, i.e. doing such an act that is neither a part of *Salah* and nor is it done to rectify *Salah* invalidates the *Salah*. '*Amal-e-Qaleel* does not invalidate *Salah*. If the one doing the act is seen from a distance and there is no doubt that he is not in *Salah* or there is dominant assumption that he is not in *Salah*, such an action is called '*Amal-e-Kaseer*. And, If the one looking from a distance is in doubt as to whether or not the one doing the action is in *Salah* or not, that action is called '*Amal-e-Qaleel*.
16. To offer any one act of the *Salah* in a state that one's *Satr* is uncovered or in the state that one has a prohibited amount of impurity on him will invalidate the *Salah*.

17. To eat and drink in *Salah* generally invalidates *Salah*, whether it was done on purpose or forgetfully, whether it was a little or a lot, so much so that if one swallowed a sesame seed without chewing it or a drop of liquid fell in his mouth and he swallowed it, the *Salah* has become invalid.
18. If a small piece of food remained stuck in between the teeth and he swallowed it during *Salah*, then if it was smaller than the size of chickpea, the *Salah* is not invalid, but is *Makruh*. And if it is same size of a chickpea, then the *Salah* has become invalid.
19. If the gums bleed and the amount of saliva dominates the amount of blood, swallowing it will not invalidate the *Salah*, otherwise it will. The sign of blood being dominant is that if taste is felt in the throat, the *Salah* will become invalid. The invalidation of *Salah* and fast depends upon the taste, while that of the *Wudu* depends upon the colour. Therefore, *Wudu* will become invalid when saliva turns red; if it is yellow, it will not become invalid.
20. Turning the chest away from the *Qiblah* beyond the angle of 45 degrees invalidates the *Salah* if there is no valid reason to do so.
21. To write three words in such a way that the letters are clear invalidates the *Salah*. And if the letters are unclear, for

example, one wrote on water or in the air, then it is pointless and the *Salah* will become *Makruh-e-Tahreemi*.

22. *Salah* becomes invalid with death, insanity and unconsciousness. If one regains sanity or consciousness within the time of the *Salah*, then he must offer it, otherwise, he must make up for it, provided that he has not remained in that condition for more than one day and night.
23. Killing a snake or scorpion does not invalidate *Salah*, provided that the one offering the *Salah* does not have to walk three steps, nor is there a need of three strikes, otherwise the *Salah* will become invalid. However, killing a snake or a scorpion is permissible despite the fact that *Salah* will become invalid.
24. Plucking three hairs consecutively, or killing three lice, or beating one louse thrice will invalidates *Salah*. And if it is not done consecutively, then the *Salah* will not become invalid, but it will be *Makruh*.
25. Scratching thrice in one position of *Salah* will invalidate the *Salah*, i.e. scratching once and then lifting the hand away, then scratching and then lifting the hand away once again, and so on. Placing the hand once and moving it several times will be considered as scratching once.

26. While uttering the *Takbeers* of moving positions (*Intiqal*), if the words ‘الله’ and ‘أكبر’ are read with a stretched *Alif*, as الله or أكبر, or an *Alif* is added after the *Ba*, as أَلِئِبَار, the *Salah* will become invalid. And if this was done in *Takbeer al-Tahrimah*, then the *Salah* will not even begin. (*Derived from; Durr-e-Mukhtar War-Radd-ul-Muhtar, vol. 2, p. 445 – 473; Fatawa-e-Hindiyyah, vol. 1, p. 98 – 103; Ghunya-tul-Mutamali, p. 448 – 452; Bahar-e-Shari’at, Part 3, p. 604 - 614*)

Chapter on giving *Luqmah* to the *Imam*

Question: Can a congregant (*Muqtadi*) give *Luqmah* to the *Imam* (to alert or correct him)?

Answer: If the *Imam* needs to be alerted regarding something, then then the *Muqtadi* can give him a *Luqmah* by doing *Tasbih*. (*Bahr-ur-Raiq, vol. 2, p. 7*)

Question: If a *Muqtadi* gives *Luqmah* to the *Imam* out of place, what will be the ruling regarding his *Salah*, and what will be the ruling regarding the *Salah* of the *Imam* if he obeys such a *Luqmah*?

Answer: A *Muqtadi* can only give *Luqmah* to the *Imam* in particular situations. If the *Muqtadi* gives *Luqmah* to the *Imam* out of place, his *Salah* will become *invalid* and in such a scenario, if the *Imam* obeys the incorrect *Luqmah* he received,

his *Salah* and the *Salah* of all those behind him will also become invalid.

Question: When can the *Muqtadi* give *Luqmah* to the *Imam*?

Answer: There are two instances in which a *Muqtadi* can give *Luqmah* to the *Imam*.

1. Where giving *Luqmah* to the *Imam* is established from the Hadith.
2. Whenever it is essential - and it is only essential when *Salah* is being broken or a *Wajib* is being left. Therefore, wherever the case is less serious than that, giving *Luqmah* will invalidate the *Salah*. Similarly, the *Muqtadi* can only give *Luqmah* to his own *Imam* as this is essential in order to protect his *Salah*.

Question: If a *Muqtadi* gives *Luqmah* to someone other than his *Imam*, what will be the ruling?

Answer: If a *Muqtadi* gives *Luqmah* to someone other than his own *Imam*, his *Salah* will become invalid, whether the person he is giving it to is in *Salah* or not and whether he is a congregant (*Muqtadi*), or he is praying alone, or he is leading someone else in *Salah*. (*Durr-e-Mukhtar*, vol. 2, p. 461)

Question: If the *Imam* acts upon a *Luqmah* from someone other than his *Muqtadi*, what will be the ruling?

Answer: To act upon a *Luqmah* from someone other than his own *Muqtadi* will invalidate the *Salah*. However, if the *Imam* realised his mistake when the other person was giving the *Luqmah* but not because of him, (i.e. if the other person did not alert the *Imam*, he still would have corrected himself), then it will not invalidate the *Salah*. (*Durr-e-Mukhtar*, vol. 2, p. 461)

Question: Can one give *Luqmah* to the *Imam* in all types of *Salah*?

Answer: To give *Luqmah* to the *Imam* whenever he makes a mistake is generally permissible in any *Salah*; whether it is a *Fard*, *Wajib*, *Taraweeh* or *Nafl Salah*. (*Fatawa-e-Razawiyyah*, vol. 7, p. 288)

Question: If the *Imam* forgot some part of the *Qira'at*, should the congregant (*Muqtadi*) give *Luqmah* to him immediately?

Answer: It is *Makruh* to give *Luqmah* immediately; one should wait slightly, because it is possible that the *Imam* will rectify it himself. However, if he knows that the habit of the *Imam* is such that whenever he stops, he leaves out such letters due to which *Salah* becomes invalid, then he should give *Luqmah* immediately. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 2, p. 462)

Question: What should the *Imam* do in such a scenario?

Answer: Similarly, it is *Makruh* for the *Imam* to compel the *Muqtadi's* to give him *Luqmah*, instead, he should just move

on to another *Surah* or another verse, provided that this connecting (with another *Surah* or verse) will not invalidate *Salah*. In fact, if he has recited the minimum required amount, then he can do *Ruku'*. To compel means for him to recite the same part repeatedly or for him to stay stood silently (waiting to be assisted). (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 2, p. 462)

However, if the mistake was such that it would corrupt the meaning, and he had to repeat it in order to validate the *Salah* but cannot remember it correctly, then he can compel the *Muqtadi* to assist him. And, if the *Muqtadi* is unable to assist him, then the *Salah* is invalid. (*Bahar-e-Shari'at*, Part 3, p. 608)

Question: Is being *Baaligh* a condition to be able to give *Luqmah* to the *Imam* for his mistake?

Answer: Being *Baaligh* is not a condition to alert the *Imam*; a *Murahiqa* (a child who is close to being *Baaligh*) can also give *Luqmah* to the *Imam*, provided that he knows *Salah* and is in that *Salah* as well. (*Fatawa-e-Hindiyyah*, vol. 1, p. 99)

Passing in front of the *Salah*-offering person

Question: Does passing in front of the *Salah*-offering person invalidates the *Salah*?

Answer: Passing in front of the *Salah*-offering person does not invalidate his *Salah*; whether the one passing in front of him is

a man or a woman, a dog or a donkey. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, p. 480)

Question: What is the ruling on passing in front of the *Salah*-offering person?

Answer: It is a severe sin to pass in front of the *Salah*-offering person. It is stated in a Hadith that ‘Had the one passing in front of the *Salah*-offering person known the amount of sin that lies in it, he would rather wait for 40 than pass across.’ The narrator says that ‘I do not know whether that is 40 days, 40 months, or 40 years.’ In the narration of Bazzaar, it states 40 years. Furthermore, in the narration from Abu Hurayrah رضى الله عنه in *Ibn al-Majah*, it states that the Messenger of Allah صلى الله عليه وآله وسلم has stated: ‘Had a person known what (harm) lies in passing in front of his brother offering *Salah*, he would rather stand for 100 years than take that single step.’ (*Sahih Muslim*, p. 260, *Hadith* 507; *Musnad Bazzar*, vol. 9, p. 239; *Sunan Ibn-e-Majah*, vol. 1, p. 506, 964)

Question: How far ahead of the one offering *Salah* can one pass across?

Answer: In a small Masjid or a house, if there is no *Sutra* in front of the one offering *Salah*, then it is not permissible to pass in front of him from the feet up to the wall towards the *Qiblah*. In a field or a big Masjid, it is impermissible to cross the one offering *Salah* from his feet till the place of *Sajdah*. By

‘place of *Sajdah*’, it means the area up to which the sight reaches when the eyesight is fixed at the place of *Sajdah* in the state of *Qiyam*. (*Fatawa-e-Hindiyyah*, vol. 1, p. 104)

Question: If someone is offering *Salah* at a high place, what is the ruling on passing across in front of him?

Answer: If someone is offering *Salah* at a high place, it is still impermissible to pass in front of him, but this is only if a body part of the one passing by is in front of the one offering *Salah*. The same ruling applies to passing across the one offering *Salah* on a roof top or on a raised platform. However, if these things are so high up that no body part will come in front the one offering *Salah*, then there is no harm in it. (*Durr-e-Mukhtar*, vol. 2, p. 480)

Question: If there is a *Sutra* in front of the one offering *Salah*, then what is the ruling in regards to passing across in front of him?

Answer: If there is a *Sutra*, i.e. such a thing that serves as a barrier, in front of the person performing *Salah*, then there is no harm in passing across behind the *Sutra*. (*Fatawa-e-Hindiyyah*, vol. 1, p. 104)

Question: What is the minimum requirement of a *Sutra*?

Answer: The *Sutra* should be at least one arm length tall and one finger length wide and, it can be as tall as three arm lengths. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 2, p. 484)

Question: Can a tree, an animal or a person also be used a *Sutra*?

Answer: Yes. A tree, an animal or a person can also be used as a *Sutra*; one can pass across in front of them. (*Ghunyah-tul-Mutamalli*, p. 367)

However, a person can only be used as a *Sutra* when his back is facing the one offering *Salah*, as for him to face the one offering *Salah* is not allowed. (*Bahar-e-Shari'at*, Part 3, p. 616)

Question: What is the ruling regarding the one offering *Salah* placing a *Sutra* in front of himself?

Answer: If the *Imam* or the one praying alone is in a desert or a place where there is a chance of people passing across, then it is *Mustahab* for him to place a *Sutra*. (*Durr-e-Mukhtar*, vol. 2, p. 484)

Question: Where should the *Sutra* be placed?

Answer: The *Sutra* should be close and it should not be too straight in line with the nose, rather it should be in line with either the left or the right eyebrow. It is better for it to be in line with the right eyebrow. (*Durr-e-Mukhtar*, vol. 2, p. 484)

Question: If two people need to pass across in front of the *salah*-offering person, how should they go about it?

Answer: If two people need to pass across in front of a *salah*-offering person and there is nothing to place as a *Sutra*, then one of them should first stand in front of the one praying with his back towards him. The other one can now pass across using this person as a *Sutra*. Then, the one who crossed should come and stand behind this first person with his back towards the one offering *Salah*. Now, this person can cross as well. Finally, the person standing as a *Sutra* now can move back towards the side he came from. (*Hindiyyah, vol. 1, p. 104*)

Question: If the one who needs to cross has a staff, but he cannot fix it in one place to use it as *Sutra*, can he simply just place it standing in front of the one offering *Salah* and quickly pass across?

Answer: If he has a staff but he cannot fix it in one position to use it as a *Sutra*, then it is permissible for him to stand it up in front of the one offering *Salah* and pass across, provided that he lets go of the staff and passes across before the staff falls down. (*Bahar-e-Shari'at, Part 3, p. 617*)

Question: If one was offering *Salah* in *Masjid Al-Haraam*, can those performing circumambulation (*Tawaf*) of the *Ka'bah* pass in front of him?

Answer: Yes, if one was offering *Salah* in *Masjid Al-Haraam*, those performing circumambulation (*Tawaf*) of the *Ka'bah* can pass in front of him. (*Radd-ul-Muhtar*, vol. 2, p. 482)

Makruh Acts of Salah

Question: What are the *Makruh-e-Tahreemi* acts of *Salah*?

Answer: The following are the *Makruh-e-Tahreemi* acts of *Salah*:

1. Fidgeting with the beard, body or clothes.
2. Folding clothes. For example, lifting the trousers from the front or the back when going into *Sajdah*, even if it is done to protect them from becoming dirty. If it is done without any reason, it is even more *Makruh*.
3. To hang cloth. For example, placing a cloth on the head or a shoulder in such a way that both the edges of the cloth are hanging; this is *Makruh-e-Tahreemi*. Similarly, if someone placed a cloth on one shoulder in such a way that one edge is hanging at the back and the other edge is hanging at the front (as these days some people place a handkerchief), this is also *Makruh-e-Tahreemi*.
4. Folding either sleeve more than half a forearm.

5. Offering *Salah* having folded the lower part of the shirt (*Kameez*), whether it was folded before *Salah* or during *Salah*.
6. Having the intense need to urinate, defecate or break wind during *Salah*.
7. For men to offer *Salah* with their hair tied in a bun.
8. Removing pebbles and grit is *Makruh-e-Tahreemi*. However, if one is unable to perform *Sajdah* according to the *Sunnah* method, then he can remove it once, but it is better to avoid doing so. If one is unable to perform *Sajdah* while fulfilling the *Wajib* without removing it, then it is *Wajib* to remove it, even if it is required to do so more than once.
9. To crack the knuckles.
10. To interlock the fingers of one hand with the fingers of the other hand.
11. Both of these are also *Makruh* for the one going for *Salah* and the one waiting for *Salah*. If a person is neither in *Salah* nor in the *Tawabi'* (connected acts) of *Salah*, then there is no harm, provided that it was done due to a need.

12. To place the hands on the back is *Makruh-e-Tahreemi*; one should refrain from placing hands on the back even when not in *Salah*.
13. To look around while turning the head is *Makruh-e-Tahreemi*, whether the entire head turns or some parts of it. If one does not turn his face but looks around with just his eyes, then it is *Makruh-e-Tanzeehi* if it is done without any need. If it is done rarely due to a valid reason, then there is no harm in it
14. To look towards the sky is also *Makruh-e-Tahreemi*.
15. For a man to lay his forearms on the ground in *Sajdah*.
16. To offer *Salah* in front of someone's face is *Makruh-e-Tahreemi*. Similarly, for another person to face the one offering *Salah* is impermissible and sinful. If this is done by the one offering *Salah*, then the sin is on him, otherwise it is on the other person.
17. *I'tijar*, i.e. to tie the *Imamah* in such a way that the cloth does not cover the head.
18. To cover the face and nose.
19. Coughing without any need.

20. To yawn on purpose in *Salah*. If it was done out of compulsion, then there is no harm in it, however, it is *Mustahab* to stop it.
21. To offer *Salah* wearing clothes that have pictures of living things on them is *Makruh-e-Tahreemi*. To wear such clothes outside of *Salah* is also impermissible.
22. Similarly, if it is above the head of the one offering *Salah*, i.e. on the ceiling, or hanging, or on the place of *Sajdah* in such a way that the *Sajdah* would be performed on it, or ahead of him, then the *Salah* will be *Makruh-e-Tahreemi*. It is only *Makruh* when it is in front, hanging, fixed, or drawn on a wall; if it is on the ground in such a way that *Sajdah* will not be performed on it, then there is no harm in it.

Note: If the picture is of a lifeless thing, such as a mountain or a river etc., then there is no harm in it. If the picture is so small that if you were to place it on the ground and then stand up and look at it, you will not be able to see the detail of the limbs, or it is under the foot, or it is at the place where you will sit, then in all these cases, the *Salah* will not be *Makruh*. If the picture is headless, or its head has been removed, for example, it was on a piece of paper, a cloth or on a wall and it was covered up with ink, or the head or face was removed, then there is no harm in it. According to the research of A'la Hadrat, the *Salah* is *Makruh-e-*

Tanzeehi if a picture is on the left-hand side, right hand side, or behind. (*Fatawa-e-Hindiyyah*, vol. 24, pp. 608-638)

23. To recite the Quran backwards.
24. To omit a *Wajib* act of *Salah* is *Makruh-e-Tahreemi*. For example, not doing *Ta'deel-e-Arkaan* in *Ruku'* and *Sujood*. Similarly, going for *Sajdah* before being fully straight in *Jalsah* and *Qawmah*.
25. To recite the Quran in any position other than *Qiyam*.
26. To end the recitation in *Ruku'*.
27. For the *Muqtadi* to go into *Ruku'* and *Sujood* etc. before the *Imam*, or to lift the head before him.
28. If one offered *Salah* wearing just trousers or a *Tahband* (Sarong) despite a shirt or a cloak being available, the *Salah* will be *Makruh-e-Tahreemi*. However, if there are no other clothes available, then it is excused.
29. For the *Imam* to prolong *Salah* due to someone who is coming is *Makruh-e-Tahreemi* if the *Imam* knows him and is doing it for his comfort. If he prolongs it by one or two *Tasbihs* to assist him in his *Salah*, then it is not *Makruh*.
30. To offer *Salah* on stolen land.

31. For the grave to be directly in front in such a way that there is no obstruction in between.
32. To offer *Salah* in the worship places of the disbelievers.
(Derived from; *Fatawa-e-Hindiyyah*, vol. 1, p. 105-106; *Bahar-e-Shari'at*, Part 3, pp. 624-630)

Question: What are the *Makruh-e-Tanzeehi* acts of *Salah*?

Answer: The following are the *Makruh-e-Tanzeehi* acts of *Salah*:

1. To utter *Tasbih* less than thrice in *Ruku'* and *Sujood* without any valid reason.
2. To offer *Salah* in work/labour clothes, despite having other clothes available. Otherwise, it is not *Makruh*.
3. Having something in the mouth while offering *Salah* is *Makruh*, provided that it does not prevent the person from proper recitation of the *Quran*. If it does prevent the person from reciting the *Quran* properly, for example, the voice does not come out, or such words are uttered that are not from the *Quran*, then the *Salah* will become invalid.
4. To count the verses, *Surahs* or *Tasbih* on the fingers.
5. To respond to *Salam* with hand gestures or a nod of the head.

6. To sit cross legged without a valid reason is *Makruh*. If there is a valid reason, then there is no harm.
7. To fan yourself with the lower part of the shirt or the sleeve is *Makruh*.
8. To do *Isbaal*; i.e. to wear clothes longer than the prescribed length. *Isbaal* in the lower part of the upper garment and the trousers is for them to be lower than the ankles. *Isbaal* in the sleeves is for them to be beyond the fingers. And in the *Imamah*, it is for the *Imamah* to come under the body when sitting.
9. To stretch.
10. To cough or clear the throat on purpose is *Makruh*. However, if one is naturally compelled to do so, then there is no harm.
11. For one repeats the same verse in one *Rak'ah* of a *Fard Salah* out of choice. However, if it is done due to a need, then there is no harm in it.
12. Similarly, to repeat the same *Surah* many times.
13. To place the hands on the ground before the knees when going down for *Sajdah*.
14. To lift the knees before the hands when getting up from *Sajdah* is *Makruh*, if done without a valid reason.

15. To keep the head lower or higher than the back in *Ruku*.
16. To recite *Bismillah*, *Ta'awwuz*, *Thana* and *Aameen* loudly.
17. To utter the recitals of *Salah* out of their prescribed place.
18. To lean against a wall or a staff without a need is *Makruh*.
If there is a need, it is fine.
19. To not place the hands on the knees in *Ruku'*, and on the ground in *Sajdah*.
20. To take the *Imamah* off the head and place it on the ground or to pick it up from the ground and place it on the head does not invalidate the *Salah*, but it is *Makruh*.
21. To lay the sleeve out and do *Sajdah* on it so that dust does not come on to the face is *Makruh*. If it is due to arrogance, then it is *Makruh-e-Tahreemi*. However, if someone performed *Sajdah* on a cloth to protect himself from the heat, then there is no harm in it.
22. To supplicate upon a verse of mercy and seek refuge on a verse of punishment is permissible for the one offering *Nafl Salah* alone. It is *Makruh* for the *Imam* and *Muqtadi* to do this. If doing this is a burden on the congregants (*Muqtadis*), then it is *Makruh-e-Tahreemi* for the *Imam*.

23. It is *Makruh* to sway left and right. *Tarawuh*, i.e. to alternate the weight from one foot to the other, turn by turn, is *Sunnah*.
24. To keep the eyes closed during *Salah* is *Makruh*. However, if it is not possible to attain deep concentration (*Khushu'*) with the eyes open, then there is no harm in closing the eyes. In fact, it is better to do so (in this case).
25. It is *Makruh* to turn the fingers away from the direction of the *Qiblah* in *Sujood* etc.
26. For the *Imam* to stand alone in the *Mihrab* is *Makruh*. If he stands outside the *Mihrab* but does *Sajdah* in the *Mihrab* or he stands in the *Mihrab* alongside a few congregants (*Muqtadis*), then there is no harm in this. Similarly, if the *Masjid* becomes too small for the amount of *Muqtadis*, it will not be *Makruh* for the *Imam* to stand alone in the *Mihrab*.
27. It is also *Makruh* for the *Imam* to stand in the doorway.
28. For the *Imam* to stand at an elevated place alone. The level of elevation considered is such an elevation that is clearly different between the *Muqtadi* and the *Imam*. If the difference is little, then it is *Makruh-e-Tanzeehi* and if there is a substantial difference in the elevation, then it will be *Makruh-e-Tahreemi*.

29. For the *Imam* to be at a lower place and the *Muqtadi* to be at an elevated place is also *Makruh* and against the *Sunnah*.
30. To offer *Salah* on the roof of the Masjid or the blessed *Ka'bah* is *Makruh*, as this is disrespectful.
31. To fix a spot for offering *Salah* in the Masjid, and to only offer *Salah* in that spot is *Makruh*.
32. It is *Makruh* to offer *Salah* in front of a lit fire. There is no harm in offering *Salah* in front of a lamp or lantern.
33. Offering *Salah* in front of an impurity, such as excretion etc., or a place that is considered to be a place of impurity.
34. For a man to join his thighs with his abdomen in *Sajdah*.
35. Swatting a fly or mosquito with the hand without any reason is *Makruh*.
36. To offer *Salah* in front of such a thing that keeps the heart occupied is *Makruh*. For example, decorations or games etc.
37. To run for *Salah*.
38. To offer *Salah* in the following places is *Makruh*; Public path, rubbish dump, slaughterhouse, stable, bathroom, cattle ranch (especially where camels are kept) and on the roof of a toilet. (*Hindiyyah, vol. 1, pp. 106-109; Durr-e-Mukhtar*

War-Radd-ul-Muhtar, vol. 2, p. 506-513; Bahar-e-Shari'at, Part 3, p. 630-637)

Question: When is it permissible to break *Salah*?

Answer: In order to kill a snake etc. when there is a real danger of it causing harm, to catch an animal that has run away, or if there is a fear that a wolf is going to attack the goats, in these cases, it is permissible to break the *Salah*. Similarly, if there is a fear of damage costing one dirham or more of one's own possessions or someone else's, for example, if milk will boil over, or if meat, vegetables or chapatis will burn, or something worth a dirham was stolen, then it is permissible to break the *Salah*. (*Durr-e-Mukhtar War-Radd-ul-Muhtar, vol. 2, p. 514*)

Question: When is it *Mustahab* to break the *Salah*?

Answer: If one feels the need to urinate or defecate, or he sees impurity on the clothes or the body that is less than the amount that would invalidate the *Salah*, or if a non-*Mahram* woman touches him, then it is *Mustahab* to break the *Salah*, provided that he will not miss the congregation nor will the time of *Salah* pass. If he feels an extreme need to defecate or urinate, then he will not consider whether he will miss the congregation or not (as it is *Wajib* to break the *Salah* in this case), however he will take into consideration the end time of *Salah*. (*Durr-e-Mukhtar War-Radd-ul-Muhtar, vol. 2, p. 514*)

Question: When is it *Wajib* to break *Salah*?

Answer: If a troubled person is calling for help, whether he is specifically calling this person offering *Salah* or just someone in general, or if someone is drowning, or will be burnt due to a fire, or if a blind person is about to fall into a well, in these cases, it is *Wajib* to break the *Salah*. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 2, p. 514)

Question: Can one break *Salah* if their parents are calling them?

Answer: If one's parents, grandparents and close relatives are merely calling, then it is impermissible to break the *Salah*. However, if they too are calling due to some trouble (as mentioned above), then one can break *Salah*. This is the ruling for *Fard Salah*. If it is a *Nafl Salah* and they are aware that he is in *Salah*, then he should not break the *Salah* due to them merely calling. If they are not aware that he is in *Salah* and they have called for him, then he should break his *Salah* and respond to them, even if they have called him for no major reason. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 2, p. 491)

Question: What is the ruling on offering *Salah* without covering the head?

Answer: If someone does not cover his head out of laziness, or it feels burdensome, or he feels hot if he covers his head, then it is *Makruh-e-Tanzeehi*. However, if he intends to belittle the *Salah* (i.e. he thinks *Salah* is not something special for which

one needs to cover the head with a hat or *Imamah*), then it is disbelief (*Kufr*). And, if he offers *Salah* without covering the head in order to attain deep concentration and humility, then it is *Mustahab* not to cover the head.

Question: If a person's hat falls off during *Salah*, what is the ruling on picking it up during the *Salah*?

Answer: It is better to pick the hat up if it falls off during the *Salah*, as long as one is not required to perform '*Amal-e-Kaseer*' in which case the *Salah* would become invalid. If he has to pick it up repeatedly, then he should just leave it. And if by not picking it up he attains better humility and concentration during *Salah*, then it is better for him to not pick it up.

Rulings regarding the Masjid

Question: What is the ruling on locking the door of the Masjid?

Answer: It is *Makruh* to lock the door of the Masjid. However, if there is a fear of the possessions of the Masjid being stolen, then it is permissible to lock the Masjid, except at *Salah* times.
(*Fatawa-e-Hindiyyah*, vol. 1, p. 109)

Question: What is the ruling on taking impurity into the Masjid?

Answer: It is prohibited to take any impurity into the Masjid, even if that impurity does not soil the Masjid. For someone to enter Masjid who has impurity on his body is also prohibited.

(Radd-ul-Muhtar, vol. 2, p. 517)

Question: Which things should the Masjid be protected from?

Answer: It is stated in a Hadith: ‘Protect the Masjids from children, the insane, buying and selling, arguing, raising the voice, establishing punishments and drawing the sword’. *(Sunan Ibn-e-Majah, vol. 1, p. 415, Hadith 750)*

Question: What is the ruling with regards to taking a small child or an insane person into the Masjid?

Answer: It is *Haram* to take such a child or insane person into the Masjid about whom there is a chance that he will make the Masjid impure, otherwise it is *Makruh*. Those who take their shoes into the Masjid should ensure that they remove any form of impurity from the shoes before taking them in. And it is disrespectful to enter the Masjid with shoes on. *(Durr-e-Mukhtar, vol. 2, p. 516)*

Question: These days it is often seen that after doing *Wudu*, people wipe the remaining water off their hands and face, and shake it off in the Masjid. What is the ruling on this?

Answer: It is impermissible. *(Bahar-e-Shari’at, Part 3, p. 647)*

Question: What is the ruling on begging or looking for lost property in the Masjid?

Answer: It is *Haram* to beg in the Masjid, and it is not allowed to give to such a beggar either. It is prohibited to look for lost property in the Masjid. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 2, p. 523)

Question: What is the ruling on eating, sleeping and drinking in the Masjid?

Answer: It is not permissible for anyone except the *Mu'takif* (one doing *I'tikaf*) to eat, sleep or drink in the Masjid. Therefore, whenever one wants to eat, sleep or drink in the Masjid, he should first make the intention of *I'tikaf* (staying in the Masjid). Then after performing some form of worship or *Salah*, he can eat, sleep and drink. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 2, p. 525)

Question: When is one prohibited from entering the Masjid?

Answer: To eat raw garlic or onion in the Masjid or to enter the Masjid having eaten raw garlic or onion is prohibited as long as the smell remains, as the angels are troubled by this smell. The Beloved Prophet ﷺ has stated: 'Whoever eats from this foul-smelling tree should not approach our Masjid, as the angels are troubled by the smell that troubles the people.' The same ruling applies for everything that has a bad smell. For example, leek (a vegetable like garlic), radish, raw

meat, gasoline, matchsticks that cause a bad smell when lit, breaking wind etc. Someone who suffers from bad breath or has a foul-smelling wound is prohibited from entering the Masjid until the smell goes away. Similarly, a butcher, a fishmonger, a leper, a leukoderma sufferer, and those who verbally abuse people will be stopped from attending the Masjid. (*Sahih Muslim, p. 282; Durr-e-Mukhtar War-Radd-ul-Muhtar, vol. 2, p. 525*)

Question: Which Masjid is the greatest out of all Masajid?

Answer: The greatest Masjid out of all is *Masjid Al-Haram*, then *Masjid Al-Nabawi*, then *Masjid Al-Quds*, then *Masjid Quba*, then other Jami' (grand) Masjids, then the local community Masjid, and then the Masjid of the main road. (*Radd-ul-Muhtar, vol. 2, p. 521*)

Question: Should one offer *Salah* in the local community Masjid or the Jami' Masjid?

Answer: To offer *Salah* in the local community Masjid (even if the congregation is small) is better than offering *Salah* in the Jami' Masjid, even if the congregation there is bigger. In fact, if *Salah* with congregation has not yet taken place in the local Masjid, then one should go alone, say the *Azaan* and *Iqamah*, and offer his *Salah* there, as that will be better than the congregation of the Jami' Masjid. (*Sagheeri, p. 102*)

Question: What is the ruling on having permissible worldly discussions in the Masjid?

Answer: It is not permissible to have *Mubah* discussions in the Masjid or to raise the voice in the Masjid. (*Sagheeri*, p. 302)

Sadly, these days people have turned Masjids into socialising hubs, so much so that people can even be heard swearing in the Masjid. (*Bahar-e-Shari'at*, Part 3, p. 648)

Question: If a person slept in the Masjid and had a wet dream, what is the ruling regarding this?

Answer: If one slept in the Masjid and it became necessary upon him to perform *Ghusl*, then as soon as he wakes up at that very place, he should do *Tayammum* (dry ablution) and then immediately leave, as it is *Haram* to delay. (*Fatawa-e-Razawiyyah*, vol. 3, p. 479; *Bahar-e-Shari'at*, Part 2, p. 352)

However, if someone is right on the edge of the Masjid and he is able to exit the Masjid by taking just one step, or one did not remember he was in the state of impurity and had only taken one step into the Masjid, then in these cases, he should immediately exit the Masjid with one step, as exiting in such a way is not considered 'walking in the masjid', and until he completes *Tayammum*, he will be remaining in the Masjid in a state of impurity (therefore, in this case, he should immediately

leave the Masjid without performing *Tayammum*). (*Fatawa-e-Razawiyyah*, vol. 3, p. 480)

Chapter on *Witr*

Question: What is the ruling regarding *Witr*?

Answer: *Witr* is *Wajib*. If someone did not offer the *Witr Salah* mistakenly or on purpose, then it is *Wajib* to make up for it (*Qada*). If the *Sahib-ut-Tarteeb* remembers that he did not offer the *Witr Salah* and there is still enough time remaining, then his *Fajr Salah* is invalid, whether he remembered before he started or during the *Salah*. (*Durr-e-Mukhtar War Radd-ul-Muhtar*, vol. 2, p. 529-532)

Question: What is the method of offering *Witr Salah*?

Answer: *Witr Salah* consists of three *Rak'ahs*. The first *Qa'dah* (*Oola*) is *Wajib* in it and in the first *Qa'dah*, one will only recite التحيات and then stand up; neither will he recite *Salat* upon the Prophet nor will he perform *Salam*, just like in *Maghrib Salah*. If he forgets to perform *Qa'dah Oola* and stands up, then he cannot return; he must do *Sajdah Sahw*. (*Durr-e-Mukhtar War Radd-ul-Muhtar*, vol. 2, p. 532)

Qira'at in general is *Fard* in all three *Rak'ahs* of *Witr*, and it is *Wajib* to add another *Surah* after *Surah Fatihah* in each *Rak'ah*. It is better to recite سُبْحَانَكَ اللَّهُمَّ رَبِّ الْعَالَمِينَ or إِنْ شَاءَ اللَّهُ in the first

Rak'ah, قُلْ يَا أَيُّهَا الْكَافِرُونَ in the second *Rak'ah*, and قُلْ هُوَ اللَّهُ أَحَدٌ in the third *Rak'ah*; but sometimes one should recite other *Surahs* as well. In the third *Rak'ah*, after having recited *Qira'at* and before going into *Ruku'*, one will raise his hands and say 'اللَّهُ أَكْبَرُ', like is done for *Takbeer al-Tahrimah*, then he will tie his hands and recite *Du'a-e-Qunoot*. It is *Wajib* to recite *Du'a-e-Qunoot*, but it is not necessary to recite a specific *Du'a* for this. However, it is better to recite the *Du'as* that are proven from the Beloved Prophet ﷺ, but one can recite any *Du'a*. The most famous *Du'a* recited for *Du'a-e-Qunoot* is:

اللَّهُمَّ إِنَّا نَسْتَغِيثُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَتَتَوَكَّلُ عَلَيْكَ وَتُشْنِي عَلَيْكَ الْخَيْرَ وَ
نَشْكُرُكَ وَلَا نَكْفُرُكَ وَنُحَدِّثُكَ مَنْ يَفْجُرُكَ اللَّهُمَّ إِنَّا نَعْبُدُكَ وَلَكَ نَصْلِي وَنَسْجُدُ
إِلَيْكَ نَسْجُدُ وَنَحْفِدُ وَنَرْجُو رَحْمَتَكَ وَنَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ -

After *Du'a-e-Qunoot*, it is better to recite *Salat* upon the Prophet.

(*Durr-e-Mukhtar War – Radd-ul-Muhtar*, vol. 2, p. 534)

Question: Should one recite *Du'a-e-Qunoot* quietly or loudly?

Answer: *Du'a-e-Qunoot* will be recited quietly, by the *Imam* and the one offering *Salah* alone (*Munfarid*), in the *Salah* within its time (*Ada*) or in a missed *Salah* being made up for (*Qada*), and whether it is in *Ramadan* or any other month.

(*Durr-e-Mukhtar War – Radd-ul-Muhtar*, vol. 2, p. 536)

Question: If one cannot recite *Du'a-e-Qunoot*, what should he recite?

Answer: The one who cannot recite *Du'a-e-Qunoot* should recite:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

(*Fatawa-e-Hindiyyah*, vol. 1, p. 111)

Question: If someone forgot to recite *Du'a-e-Qunoot* and went straight into *Ruku'*, what should he do?

Answer: If someone forgot to recite *Du'a-e-Qunoot* and went straight into *Ruku'*, then he should neither return towards *Qiyam*, nor should he recite the *Du'a in Ruku'*. If he does return to *Qiyam*, recites *Du'a-e-Qunoot* and then does not do *Ruku'* again, the *Salah* will be valid, but he will be sinful.

(*Fatawa-e-Hindiyyah*, vol. 1, p. 111)

Question: If the Imam went into *Ruku'* before the *Muqtadi* could finish reciting *Du'a-e-Qunoot*, what should the *Muqtadi* do?

Answer: In the *Qunoot* of *Witr*, the *Muqtadi* must follow the *Imam*. If the *Muqtadi* had not yet finished reciting *Du'a-e-Qunoot* and the *Imam* went into *Ruku'*, then the *Muqtadi* should follow the *Imam*. If the *Imam* went into *Ruku'* without

reciting *Du'a-e-Qunoot* and the *Muqtadi* has not yet recited anything, then if the *Muqtadi* fears that he will miss the *Ruku'*, he should go into *Ruku'*, otherwise he should recite *Qunoot* and then perform *Ruku'* (it is not necessary to recite the specific *Du'a* which is famous as *Du'a-e-Qunoot*, rather he can recite any general *Du'a* that can be referred to as *Qunoot*.)

Question: If one forgetfully recited *Du'a-e-Qunoot* in the first or second *Rak'ah*, will he then recite it again in the third *Rak'ah*?

Answer: If one forgetfully recited *Du'a-e-Qunoot* in the first or second *Rak'ah*, then he will recite it again in the third *Rak'ah*. This is the preferred opinion. (*Ghunya-tul-Mutamalli*, p. 422)

Question: If a *Masbooq* joined the *Imam* in the *Ruku'* of the third *Rak'ah*, then when he stands to offer his two other *Rak'ahs*, will he recite *Qunoot*?

Answer: If a *Masbooq* joined the *Imam* in the *Ruku'* of the third *Rak'ah*, then he will not recite *Qunoot* in the other *Rak'aahs* that he will offer after. (*Fatawa-e-Hindiyyah*, vol. 1, p. 111)

Question: What is the best time to offer the *Witr Salah*?

Answer: It is better for the one who is certain that he can wake up in the last part of the night to offer *the Witr Salah* in the last part of the night. Otherwise, he should read it after *Isha*. (*Sahih*

Muslim, p. 380, Hadith 755)

Question: What *Surahs* should one recite in the *Witr Salah*?

Answer: The Beloved Prophet ﷺ recited **سَبِّحْ اسْمَ رَبِّكَ** **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** in the first *Rak'ah*, **قُلْ يَا أَيُّهَا الْكَافِرُونَ** in the second *Rak'ah*, and **قُلْ هُوَ اللَّهُ أَحَدٌ** in the third *Rak'ah*. Therefore, one should recite these *Surahs* sometimes to gain blessings. Sometimes in the first *Rak'ah*, one should recite **إِنَّا أَنْزَلْنَاهُ** instead of *Surah A'la*. (*Fatawa-e-Hindiyyah, vol. 1, p. 78*)

Sunan and Nawafil

Question: In books of *Fiqh* (jurisprudence), why are *Sunnah* and *Nafil* prayers mentioned together?

Answer: *Nafil* is a general term that encompasses *Sunnah*, and other things are also called *Nafil*. For this reason, the scholars of *Fiqh* include *Sunnahs* in the chapter of *Nafil*, as *Nafil* includes *Sunnah*. (*Radd-ul-Muhtar, vol. 2, p. 230*)

Therefore, all the rulings that will be mentioned regarding *Nafil* also apply to *Sunnahs*. However, if there is an exception for *Sunnahs* in some cases, then they will be excluded from that general ruling. Where there is no exception, the same general ruling of *Nafil* will apply to the *Sunnahs*. (*Bahar-e-Shari'at, Part 4, p. 663*)

Question: What are the *Sunnah Muakkadah*?

Answer: The following are the *Sunnah Muakkadah*:

1. Two *Rak'ah* before the *Fard* of *Fajr Salah*.
2. Four *Rak'aahs* before *Zuhr*,
3. And two after it.
4. The two after *Maghrib Salah*,
5. The two after *Isha*,
6. Four before *Jumu'ah*,
7. Four after *Jumu'ah*; i.e. on a Friday, fourteen *Rak'aat* are *Sunnah Muakkadah* for the one who prays *Jumu'ah Salah*, and on other days, twelve *Rak'aahs* are. (*Durr-e-Mukhtar*, vol. 2, p. 545)

It is better to pray four after *Jumu'ah* and then another two to act upon both Hadith on this topic. (*Ghunya-tul-Mutamalli*, p. 389)

Question: In terms of being the most emphasised, what is the order of *Sunnah Muakkadah*?

Answer: The *Sunnah* of *Fajr* are the most emphasised *Sunnahs* out of all *Sunnahs*, in fact some scholars consider them to be *Wajib*. If anyone denies the *Shar'i* legality of the *Sunnahs* of

Fajr due to ignorance or based on a doubt, then there is a fear of disbelief for him. If the rejection is done purposefully without being based on a doubt, then that person will be declared a disbeliever (*Kafir*). Therefore, these *Sunnahs* cannot be offered sitting, or on an animal, or on a moving vehicle without a valid reason; the ruling regarding the *Sunnah* of *Fajr* in these matters is just like the *Witr Salah*. After this, the most emphasised *Sunnahs* are the *Sunnahs* of *Maghrib*, then the *Sunnahs* after *Zuhr*, then the *Sunnahs* after *Isha*, then the *Sunnahs* before *Zuhr*. However, the most correct ruling is that after the *Sunnahs* of *Fajr*, it is the *Sunnahs* before *Zuhr*, as in the Hadith it explicitly says regarding these *Sunnahs* that ‘The one who leaves these out will not receive my intercession.’
(*Radd-ul-Muhtar*, vol. 2, p. 548-550)

Question: If someone missed the *Sunnahs* and the time of the *Salah* ended, will he have to make up for them (do *Qada*)?

Answer: If someone missed the *Fajr Salah* and he made up for it before *Zawaal* time, then he should read the *Sunnahs* as well, otherwise, he will not. Except the case of *Fajr*, if any other *Sunnahs* were left out, there is no *Qada* for them. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 2, p. 549)

Question: If someone was unable to offer the *Sunnahs* before *Zuhr* and *Jumu'ah*, what should he do?

Answer: If someone was unable to offer the *Sunnahs* before *Zuhr* and *Jumu'ah*, now if he has offered the *Fard* and there is enough time left, then he can offer the *Sunnahs* from before after the *Fard*. It is better to offer the missed *Sunnahs* from before after offering the *Sunnahs* that are normally read after the *Fard*. (*Fath-ul-Qadeer*, vol. 1, p. 386)

Question: If someone has offered the *Fard* of *Fajr Salah* but missed the *Sunnahs*, what should he do?

Answer: If one has offered the *Fard* of *Fajr Salah* but missed the *Sunnahs*, then he cannot make up (do *Qada*) for the *Sunnahs* straightaway. Imam Muhammad رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: 'It is better if the missed *Sunnahs* of *Fajr* are offered after the sunrise.' (*Ghunya-tul-Mutamalli*, p. 397)

By consensus, it is prohibited to offer them before the sunrise.

(*Radd-ul-Muhtar*, vol. 2, p. 550)

These days many people offer the *Sunnah* of *Fajr* immediately after *Fard*; this is impermissible. If someone does want to offer the missed *Sunnah*, he should do so after the sunrise and before the *Zawaal* time. (*Bahar-e-Shari'at*, Part 4, p. 664)

Question: Can any *Nafl* or *Sunnah Salah* be offered after the congregational *Salah* has begun?

Answer: It is impermissible to start any *Nafl Salah* after the congregational *Salah* has begun, except the *Sunnahs* of *Fajr*. If the person knows that he will be able to join the congregation after reading the *Sunnahs*, even if it is in the *Qa'dah*, then he should read the *Sunnahs* first. However, it is not permissible for him to offer the *Sunnahs* in line with the row of the congregation. In fact, he should pray the *Sunnahs* at home, or any place outside the Masjid (that is capable of *Salah* being offered in it). If that is not possible, then he should offer the *Sunnahs* in the courtyard of the Masjid if the congregation is taking place inside the Masjid. If the congregation is taking place in the courtyard, then he should offer his *Sunnahs* inside the Masjid. If a Masjid does not have an inner part and a courtyard, then he should offer his *Sunnahs* behind a pillar or a tree so that it becomes a barrier between him and the row. It is also impermissible to offer *Salah* behind the row of congregation, despite it being worse to pray in line with the actual row. (*Ghunya-tul-Mutamalli*, p. 398)

These days, the majority of the people do not take this into consideration, and they start offering their *Sunnahs* within the row of the congregation; this is impermissible.

(*Bahar-e-Shari'at*, Part 4, p. 665)

Question: Do the *Sunnahs* become invalid if one speaks in between the *Sunnahs* and the *Fard Salah*?

Answer: Speaking in between the *Sunnahs* and the *Fard Salah* does not invalidate the *Sunnahs*; however, the reward does decrease. (*Tanweer-ul-Absaar Wa Durr-e-Mukhtar*, vol. 2, pp. 558)

Question: What are the *Sunnah Ghayr Muakkadah*?

Answer: Before *Isha* and *Asr Salah*, and after *Isha Salah*, offering four *Rak'ahs* with one *Salam* is *Mustahab*. There is also an option to offer just two *Rak'ah* after *Isha*, by which the *Mustahab* will be fulfilled. Similarly, it is *Mustahab* to offer four *Rak'ahs* after *Zuhr Salah*, as it is stated in a Hadith: "Whoever protects the four before and the four after *Zuhr*, Allah عَزَّوَجَلَّ will make the fire Haram upon him." (*Jami'-ut-Tirmizi*, vol. 1, p. 435, Hadith 427)

Question: How many *Rak'ahs* of *Nafl* can one offered at once without it being *Makruh*?

Answer: To offer more than four *Rak'aah Nafl* with one *Salam* during the day is *Makruh* and to offer more than eight *Rak'aah Nafl* with one *Salam* in the night is also *Makruh*. It is better to offer four *Rak'ahs* with *Salam* whether it is the *Nafl* of the day or the night. (*Durr-e-Mukhtar*, vol. 2, p. 550)

Question: What is the difference in the method of offering four *Rak'ahs* of *Nafl*, and four *Rak'ahs* of *Sunnah Muakkadah*?

Answer: In the *Qa'dah* of such a *Sunnah Muakkadah* that consists of four *Rak'ahs*, one will only recite *Tashahhud*. If he

forgetfully recites Salat upon the Prophet as well, he will have to perform *Sajdah Sahw*. Furthermore, when he gets up for the third *Rak'ah*, he will not recite **سُبْحَانَكَ** and **أَعُوذُ**. In the *Qa'dah Oola* of all other four *Rak'aah Nafl* (and *Sunnah Ghair Muakkadah*), one will recite Salat upon the Prophet, and in the third *Rak'ah*, one will also recite **سُبْحَانَكَ** and **أَعُوذُ**, provided that one did *Qa'dah* after two *Rak'ahs*. Otherwise, the first **سُبْحَانَكَ** and **أَعُوذُ** will suffice. In the *Salah* of a vow, one will also recite Salat upon the Prophet in the first *Qa'dah*, and *Thana* and *Ta'awwuz* in the third *Rak'aah*. (*Durr-e-Mukhtar*, vol. 2, pp. 552)

Question: Is it better to offer *Nafl Salah* in the Masjid or at home?

Answer: It is better to offer the *Nafl Salah* at home. However, if a person thinks he will not be able to offer *Nafl Salah* at home due to other tasks at home, or he will not feel motivated to offer them, or his *Khushu'* and *Khudu'* (humility and concentration) will be affected at home, then he should offer his *Salah* in the Masjid. (*Radd-ul-Mukhtar*, vol. 2, p. 562)

Question: What is the ruling regarding someone who started a *Nafl Salah* but then broke it?

Answer: If someone starts a *Nafl Salah* intentionally, it will turn into a *Wajib*. Therefore, if he breaks it, he will have to make up

for it (do its *Qada*). (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 2, pp. 574-576)

Question: If someone started a *Nafl Salah* with the intention of offering four *Rak'ahs*, is it necessary for him to complete the four *Rak'ahs*?

Answer: Even if one started the *Nafl Salah* with the intention of offering four *Rak'ahs*, he will still be considered as someone who is offering two *Rak'ahs*, as every pair of *Rak'aah* in a *Nafl Salah* is considered separately. Therefore, if one started with the intention of a four *Rak'ahs Nafl Salah* and broke it in the first pair of *Rak'aah* or the second pair, then it will be *Wajib* to do *Qada* of only two *Rak'ahs*. However, if one broke the *Salah* in the second pair of *Rak'ahs*, it will be *Wajib* to do *Qada* of only two *Rak'ahs* if he did *Qa'dah* in the second *Rak'ah*, otherwise he will have to do *Qada* of four *Rak'ahs*. (*Fatawa-e-Hindiyyah*, vol. 1, p. 113)

Question: Can a person offer *Nafl Salah* while sitting?

Answer: Even if one has the ability to stand, he can still offer *Nafl Salah* while sitting, as it is stated in the Hadith: 'The *Salah* of the one sitting is half the *Salah* of the one standing.' However, there will be no reduction in reward if one offers the *Salah* while sitting due to a valid reason. These days there is a trend to offer *Salah* while sitting; it seems as if people consider it more rewarding to offer *Salah* while sitting. If this is what

they think, then it is totally incorrect. The ruling is same for the two *Rak'aah Nafil* after the *Witr Salah*, i.e. it is better to offer them while standing. So, to mention the Hadith that the Beloved Prophet ﷺ offered two *Rak'aah* after *Witr* while sitting as a proof for sitting in these *Nafil* is incorrect as this is a speciality of the Prophet ﷺ. (*Sahih Muslim*, p. 370, *Hadith 735*)

Question: What is the ruling on offering *Salah* on a moving train?

Answer: It is not possible to offer *Fard*, *Wajib* or *Sunnahs* of *Fajr* on a moving train. Therefore, when the train stops at a station, one should offer his *Salah* then. If he sees that the time of the *Salah* is about to end, then he can offer the *Salah* however possible and then repeat the *Salah* whenever possible, as this is the ruling whenever a condition or principle of *Salah* is left out due to an obstruction from people.

Except the *Sunnahs* of *Fajr Salah*, all other *Sunnahs* and *Nafil Salahs* can be offered on a moving train. (*Bahar-e-Shai'at*, Part 4, pp. 673)

Types of *Nawafil*

Question: How many types of *Nafil Salah* are there?

Answer: There are many types of *Nafil Salah*, and one can read as many as he wants, outside the prohibited times. However,

the following are the *Nawafil* proven from the Beloved Prophet ﷺ and the scholars of Islam رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ.

1. **Tahiyya-tul-Masjid** – It is *Sunnah* for the one who enters the Masjid to offer two *Rak'aah Salah*; in fact, it is better to offer four *Rak'ahs*. This is called *Tahiyya-tul- Masjid*. (*Radd-ul-Muhtar*, vol. 2, p. 555) It is narrated by Abu Qatadah رَضِيَ اللَّهُ عَنْهُ that the Beloved Prophet ﷺ has said: 'Whoever enters the Masjid should offer two *Rak'aah Salah* before sitting down'. (*Sahih Bukhari*, vol. 1, p. 170, *Hadith 444*)
2. **Tahiyya-tul-Wudu** – It is *Mustahab* to offer two *Rak'ah Salah* after *Wudu* before the limbs become dry. This is called *Tahiyyat-ul-Wudu*. (*Tanweer-ul-Absaar Wa Durr-e-Mukhtar*, vol. 2, p. 563) Once, the Blessed Prophet ﷺ said to Sayyiduna Bilal رَضِيَ اللَّهُ عَنْهُ: 'O Bilal! When I went to *Jannah*, I saw you walking ahead. What is the reason behind this?' He said 'O Messenger of Allah ﷺ! Whenever I perform *Wudu*, I offer two *Rak'aah* of *Nafl*.' The Prophet ﷺ replied: 'Yes, this is the reason.' (*Derived from; Sahih Bukhari*, vol. 1, p. 390, *Hadith 1149*)
3. **Ishraq** – It is in Tirmizi that it has been narrated by Sayyiduna Anas رَضِيَ اللَّهُ عَنْهُ that the Messenger of Allah ﷺ has stated, 'Whoever busied himself in the remembrance of Allah عَزَّوَجَلَّ until the sun rose high after

having offered the *Fajr Salah* with congregation, and then he offered two *Rak'aah*, he will be granted the reward of a complete *Hajj* and *Umrah*'. This is the *Salah* of *Ishraq*.
(*Jami'-ut-Tirmizi*, vol. 2, p. 100, *Hadth* 586)

4. **Chasht/Duha Salah** – A minimum of two *Rak'aah* and a maximum of twelve *Rak'ahs* that are offered after the sun rises high, before Zawaal time (i.e. *Nisf-un-Nahaar Shar'i*) is called *Chasht*, and this is *Mustahab*. It is better to offer this *Salah* after a quarter of the day has passed. (*Fatawa-e-Hindiyyah*, vol. 1, p. 112)

It is stated in a Hadith: 'Whoever offers 12 *Rak'ahs* of *Chasht Salah*, Allah ﷻ will make a palace of gold for him.' (*Jami'-ut-Tirmizi*, vol. 2, p. 17)

The Messenger of Allah ﷺ has stated, 'The one who protects the two *Rak'aah* of *Chasht*, his sins will be forgiven, even if they are equivalent to the foam of the sea.'
(*Musnad Ahmad Bin Hambal*, vol. 3, p. 564)

5. **Safar Salah** – This is when one offers two *Rak'aah* at his house, before leaving on a journey. (*Radd-ul-Muhtar*, vol. 2, p. 565) It is stated in a Hadith: 'One has not left his family with anything better than the two *Rak'ahs* he offered close to them, before setting off on a journey.' (*Musannaf Ibn Abi Shaybah*, vol. 1, p. 424)

6. **Salah for returning from a Journey** – To offer two *Rak'ahs* in the Masjid upon returning from a journey. (*Radd-ul-Muhtar*, vol. 2, p. 565)

It has been narrated by Ka'b Bin Malik رضي الله عنه that the Messenger of Allah صلى الله عليه وآله وسلم would return from a journey in the morning, and first he صلى الله عليه وآله وسلم would go into the Masjid, offer two *Rak'aah Salah* and then he صلى الله عليه وآله وسلم would sit down in the Masjid.' (*Sahih Muslim*, p. 361, *Hadith 716*)

7. **Salah-tul-Layl (night prayer)** – The *Nafl Salah* offered in the night after *Isha Salah* is called '*Salah-tul-Layl*' and the *Nafl Salah* of the night is better than the *Nafl Salah* offered during the day. (*Bahar-e-Shari'at*, Part 4, pp. 677) Imam Tirmizi narrates on the authority of Abu Umamah Baahili رضي الله عنه that he says: 'Make the night prayer necessary upon yourself, as this is the way of the pious predecessors, a way of becoming closer to your Lord عز وجل, a remover of sins, and it prevents one from sinning'.
8. **Tahajjud** – *Tahajjud* is a type of *Salah-tul-Layl*, i.e. *Nafl Salah*, after having slept after *Isha*. Whatever is offered before sleeping is not *Tahajjud*. (*Radd-ul-Muhtar*, vol. 2, p. 566)

Sayyiduna Abu Hurayrah رضي الله عنه has narrated that the Messenger of Allah صلى الله عليه وآله وسلم has said: 'When any one of you sleeps, Satan ties three knots at the back of his head.

On every knot he says, ‘The night is long, so stay asleep’. When the person wakes up and remembers Allah, one knot is undone; and when he performs ablution, the second knot is undone, and when he offers *Salah*, the third knot is undone, and he gets up feeling energetic in the morning; otherwise, one gets up tired and lazy.’

In one narration, there is an addition of ‘He wakes up feeling energetic, and attains goodness, otherwise he wakes up lazy and tired, and does not attain goodness’.

In another narration, it states: ‘Therefore, untie the knots of the Satan, even if it is by offering two *Rak’ahs*’. (*Sahih Bukhari, vol. 1, p. 387, Hadith 1142*)

9. The *Salah* that is offered for seeking guidance is called *Salah-tul-Istikharah*. It has been narrated by Sayyiduna Jabir Bin Abdullah رَضِيَ اللَّهُ عَنْهُ, he says that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would teach us to perform *Istikharah* for all matters, just like he would teach us a verse from the Quran. Whenever one intends to take on a task, he should perform two *Rak’aah* Nafl and then recite:

اَللّٰهُمَّ اِنِّیْ اَسْتَخِیْرُكَ بِعِلْمِكَ وَ اَسْتَقْدِرُكَ بِقُدْرَتِكَ وَ اَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِیْمِ
فَاِنَّكَ تَقْدِرُ وَلَا اَقْدِرُ وَ تَعْلَمُ وَلَا اَعْلَمُ وَ اَنْتَ عَلَّامُ الْغُیُوْبِ اَللّٰهُمَّ اِنْ كُنْتَ تَعْلَمُ
اَنَّ هٰذَا الْاَمْرَ خَیْرٌ لِّیْ فِیْ دِیْنِیْ وَ مَعَاشِیْ وَ عَاقِبَةِ اَمْرِیْ اَوْ قَالَ عَاجِلِ اَمْرِیْ وَ اِجِلِهٖ

فَأَقْدُرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ مَثَرِي فِي دِينِي
وَمَعَاشِي وَعَاقِبَةِ أَمْرِي أَوْ قَالَ عَاجِلِ أَمْرِي وَآجِلِهِ فَأَصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ
وَاقْدُرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ رَضِّنِي بِهِ۔

(Sahih Bukhari, vol. 1, p. 393, Hadith 1162)

10. **Salat-al-Tasbih** – This is a specific type of *Salah* that has immense amount of reward in it. The method of offering this *Salah* according to the *Hanafi* method is what has been narrated in Tirmizi: After saying **الله أكبر**, one will recite **سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ**, then he will recite **سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللهُ أَكْبَرُ** fifteen times, then after reciting *Ta'awwuz*, *Tasmiya*, *Surah Fatihah* and another *Surah*, he will recite the same *Tasbih* ten times and then go into *Ruku'*. In *Ruku'*, he will recite the *Tasbih* ten times, then he will raise his head from *Ruku'* and recite the *Tasbih* ten times after *Tasmee'* and *Tahmeed*. Then he will go into *Sajdah* and say the same *Tasbih* ten times, he will then raise his head and recite the *Tasbih* ten times, then he will go into *Sajdah* and recite the same *Tasbih* ten times. Like this, he will offer four *Rak'aah Salah*, with the *Tasbih* being recited 75 times in each *Rak'ah*, which is 300 times in the four *Rak'ahs*. In *Ruku'* and *Sajdah*, he will recite the

Tasbeeh after saying **سُبْحَانَ رَبِّيَ الْأَعْلَى، سُبْحَانَ رَبِّيَ الْعَظِيمِ**. (*Ghunyah-tul-Mutamalli*, p. 431)

11. **Salat-ul-Haajat** – The *Salah* that is offered for the fulfilment of a need is called *Salat-ul-Haajat*. One can offer two or four *Rak'ahs* for this. It is narrated by Sayyiduna Huzayfah **رَضِيَ اللَّهُ عَنْهُ** that ‘Whenever the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ** faced an important matter, he would offer *Salah*’. (*Sunan Abi Dawood*, vol. 2, p. 52, *Hadith 1319*)
12. **Salat-ul-Asraar** – A tried and tested *Salah* for the fulfilment of needs is *Salat-ul-Asraar*. This has been narrated by Shaykh Abdul Qadir Jeelani **رَحِمَهُ اللَّهُ عَلَيْهِ**. The method of performing this *Salah* is that after the *Maghrib Salah*, having read the *Sunnahs*, offer two *Rak'aah Nafil Salah*. It is better to recite *Surah Ikhlas* 11 times after *Surah Fatihah* in each *Rak'ah*. After *Salam*, he will recite *Hamd* (praise) and *Thana* (glorification) of Allah **عَزَّ وَجَلَّ** and then send *Salat* upon the Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** 11 times, and then he will say **يَا رَسُولَ اللَّهِ يَا نَبِيَّ اللَّهِ أَغْثِنِي وَأَمْدُدْنِي فِي قَضَاءِ حَاجَتِي يَا قَاضِيَ الْحَاجَاتِ** 11 times. Thereafter, he will walk 11 steps towards Iraq, and on every step, he will utter **يَا غُوثَ الشَّقَلِينَ وَيَا كَرِيمَ الطَّرْفَيْنِ أَغْثِنِي وَأَمْدُدْنِي فِي قَضَاءِ حَاجَتِي يَا قَاضِيَ الْحَاجَاتِ**. Finally, he will supplicate to Allah Almighty with the medium of the Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**. (*Bahjat-ul-Asraar*, p. 197)

13. **Salat-ul-Taubah** (The *Salah* of repentance) – The *Salah* that is offered for the forgiveness of sins is called *Salat-ul-Taubah*. The Noble Prophet ﷺ said: ‘Whenever a person sins, then does *Wudu*, offers *Salah*, and then seeks forgiveness of his sins, Allah عزوجل forgives his sins’.
(*Jami'-ut-Tirmizi*, vol. 1, p. 414, *Hadith* 406)
14. **Salat-ul-Raghaaib** – The *Nafil Salah* that is offered in congregation on the night of the first Friday of the month of *Rajab*, on the fifteenth night of *Sha'ban*, and on the night of power (*Qadr*) is called *Salat-ul-Raghaaib*. (*Bahar-e-Shari'at*, Part 4, pp. 687)

Chapter on *Taraweeh*

Question: Is offering *Taraweeh* necessary for both men and women?

Answer: There is a consensus on *Taraweeh* being *Sunnah Muakkadah* for both men and women. (*Durr-e-Mukhtar*, vol. 2, p. 596)

The rightly guided caliphs رضى الله تعالى عنهم consistently offered *Taraweeh*, and the Messenger of Allah ﷺ has stated: ‘Make my *Sunnah* and that of my rightly-guided caliphs necessary upon yourself.’ (*Jami'-ut-Tirmizi*, vol. 4, p. 308, *Hadith* 2685)

The Beloved Prophet ﷺ himself offered *Taraweeh Salah* and liked it a lot.’

(*Bahar-e-Shari’at, Part 4, p. 688*)

Question: How many Rak’ahs are there in *Taraweeh Salah*?

Answer: According to the opinion of the majority, there are twenty *Rak’ahs* of *Taraweeh*. And this is proven from Hadith and other narrations of the companions. (*Durr-e-Mukhtar War-Radd-ul-Muhtar, vol. 2, p. 599*)

Question: What is the time in which *Taraweeh Salah* is to be offered?

Answered: Its time is from after *Isha* till dawn (beginning of *Fajr*). It can be offered before the *Witr Salah* and after it. So, if one has a few *Rak’ahs* of *Taraweeh* remaining and the *Imam* has stood for *Witr*, then he can offer the *Witr* with the *Imam*, and after that, he can finish off his *Taraweeh Salah*; this is only if he offered the *Fard* of *Isha* in congregation with the *Imam*, and this is the best method to adopt. However, it is also permissible to finish the *Taraweeh Salah* off first and then offer the *Witr Salah* later. (*Durr-e-Mukhtar War-Radd-ul-Muhtar, vol. 2, p. 597*)

Question: If one missed the *Taraweeh Salah*, will he have to do *Qada* of it later?

Answer: There is no *Qada* of missed *Taraweeh*. If one did offer *Qada* of *Taraweeh*, it will be counted as *Nafil Salah*, not *Taraweeh*. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 2, p. 598)

Question: How many *Salams* will one perform when offering twenty *Rak'ahs* of *Taraweeh*?

Answer: One will offer the twenty *Rak'ahs* of *Salah* with ten *Salam*, i.e. he will perform *Salah* after every two *Rak'ahs*. If someone offered all twenty *Rak'ahs* at once and then did *Salam* at the end, then the *Salah* will be valid with *Karahat* (it being *Makruh*), but only if he did *Qa'dah* after every two *Rak'ahs*. However, if he did not do *Qa'dah* after every two *Rak'ahs*, then the entire *Salah* will be equivalent to two *Rak'ahs*. (*Durr-e-Mukhtar*, vol. 2, p. 599)

Question: What is the ruling regarding completing the entire Quran in *Taraweeh*?

Answer: To complete the entire Quran in *Taraweeh* once is *Sunnah Muakkadah*; completing it twice is a virtue, and to complete it thrice is the best. The completion should not be abandoned because of the laziness of the people.

(*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 2, p. 601)

Question: What is a *Tarweehah*?

Answer: It is *Mustahab* to sit after every four *Rak'ahs* for the amount of time it takes to read four *Rak'ahs*. This is called *Tarweehah*. (*Fatawa-e-Hindiyyah*, vol. 1, p. 115)

Question: What should one do in *Tarweehah*?

Answer: One can stay quiet, or recite the *Kalimah*, or recite the Quran, or recite Salat upon the Prophet, or offer four *Rak'aah Nafil Salah* alone (it is *Makruh* with congregation), or one can recite the following Tasbih:

سُبْحَانَ ذِي الْمُلْكِ وَالْمَلَكُوتِ سُبْحَانَ ذِي الْعِزَّةِ وَالْعَظَمَةِ وَالْكِبْرِيَاءِ وَ
الْجَبَرُوتِ - سُبْحَانَ إِلَهِكَ الْحَيِّ الَّذِي لَا يَنَامُ وَلَا يَمُوتُ سُبُّوهُ قُدُّوسٌ
رَبَّنَا وَرَبُّ الْمَلِئِكَةِ وَالرُّوحِ لَا إِلَهَ إِلَّا اللَّهُ نَسْتَغْفِرُ اللَّهَ نَسْأَلُكَ الْجَنَّةَ
وَنَعُوذُ بِكَ مِنَ النَّارِ -

(*Ghunya-tul-Mutamalli*, pp. 404)

Question: What is the ruling regarding offering *Taraweeh* in congregation?

Answer: Offering *Taraweeh Salah* in congregation is a communal (*Kifayah*) *Sunnah*, i.e. if no one offers it in congregation, everyone will be sinful. And, if any one person offers the *Salah* at home individually, then he will not be sinful,

however, if he is such an influential personality that if he was to stop attending the congregational *Salah*, the congregation would decrease and people will stop attending, then he is not permitted to miss the congregation without a valid excuse.

Question: Should the one who has a melodious recitation be made the *Imam*, or the one with the correct recitation?

Answer: A melodious but incorrect reciter should not be made *Imam*, rather the one who has the correct pronunciation should be made the *Imam*. (*Fatawa-e-Hindiyyah*, vol. 1, p. 116)

Sadly, the state of the *Huffaz* (memorisers of the Quran) today is unfortunate. The majority of them recite the Quran in such a way that one cannot understand anything except **يَعْلَمُونَ** and **تَعْلَمُونَ**; many of them even miss out words and letters. Those who are considered ‘good reciters’ are seen to be mispronouncing letters, they do not differentiate between **هـ**, **هـ**, **هـ** and **هـ**; between **ذ**, **ز**, and **ظ**; and between **ث**, **س** and **ص** etc., due to which the *Salah* certainly becomes invalid. (*Bahar-e-Shari’at*, Part 4, pp. 691)

Question: How is it pay a *Hafiz* to lead the *Taraweeh Salah*?

Answer: These days it has become the norm to pay a *Hafiz* to lead the *Taraweeh Salah*; this is impermissible. Both, the one paying and the one receiving the money, are sinful. Payment is

not only that which is contracted beforehand; in fact, if one knows that they will pay him if he leads *Taraweeh* in this place, even if it is not fixed or contracted, taking this payment is also impermissible. As the saying goes **الْمَعْرُوفُ كَالْمَشْرُوطِ** (the understood is just like the conditioned). However, if either side makes it clear that no payment will be involved but after the *Taraweeh* are done, they do give him some money, there is no harm in taking it because explicitness has preference over mere implication. (*Bahar-e-Shari'at, Part 4, p. 692*)

Question: If one offers the *Isha* or the *Taraweeh Salah* without congregation (*Jama'ah*), can he join the congregation for the *Witr Salah*?

Answer: If he offered the *Isha Salah* with congregation but offered the *Taraweeh Salah* individually, then he can join the congregation of *Witr Salah*. However, if he offered the *Isha Salah* individually, but the *Taraweeh Salah* in congregation, then he will offer the *Witr Salah* alone. (*Durr-e-Mukhtar War-Radd-ul-Muhtar, vol. 2, p. 603*)

Question: Can one offer *Taraweeh Salah* while sitting?

Answer: To offer *Taraweeh* while sitting without a valid excuse is *Makruh*. In fact, according to some, it will be invalid. (*Durr-e-Mukhtar War-Radd-ul-Muhtar, vol. 2, p. 603*)

Question: If due to some reason it is not possible to complete the recitation of the entire Quran in *Taraweeh*, what should be done?

Answer: If due to some reason it is not possible to complete the recitation of the entire Quran in *Taraweeh*, then you should offer *Taraweeh* with short *Surahs*. Some have prescribed the following method: reciting from *Surah الم تر كيف* till the end twice, as this will suffice for twenty *Rak'ahs*.
(*Fatawa-e-Hindiyyah*, vol. 1, p. 118)

Question: During *Taraweeh*, how many times will *بِسْمِ اللَّهِ* be recited loudly in the complete recital of the Quran?

Answer: It is *Sunnah* to recite *بِسْمِ اللَّهِ* loudly once; to recite it at the beginning of every *Surah* quietly is *Mustahab*. These days some ignorant people think that without reciting *بِسْمِ اللَّهِ* loudly 114 times, the Quran will not be completed; this is baseless according to the *Hanafi Fiqh*. (*Bahar-e-Shari'at*, Part 4, p. 694)

Question: What is the ruling on reciting *Surah Ikhlaas* thrice when completing the Quran?

Answer: The latter scholars have deemed it *Mustahab* to recite *Surah Ikhlaas* thrice when completing the Quran in *Taraweeh* and it is recommended to recite from *الم* to *مفلحون* in the last *Rak'ah*. (*Bahar-e-Shari'at*, Part 4, pp. 695)

Chapter on *Qada* [missed] *Salah*

Question: What is *Ada*, *Qada* and *I'adah*?

Answer: To fulfil that which we have been commanded to do in its prescribed time is called *Ada*; to fulfil it after its prescribed time has passed is called *Qada*, and if there is a shortcoming while fulfilling the command, then to repeat that action in order to erase the shortcoming is called *I'adah*. (*Durr-e-Mukhtar*, vol. 2, p. 627-632)

Question: How is to miss *Salah* without a valid *Shar'i* reason?

Answer: To miss *Salah* without a lawful *Shar'i* exemption is a severe sin. It is now *Fard* to offer the *Qada Salah* and to repent sincerely. And, repentance will only be valid if he offers the *Qada*. For him to continue repenting without offering the *Qada* is not repentance, as the missed *Salah* still remains on his shoulders as his responsibility, so if he has not given up the sin, how is that even repentance?

It is stated in a Hadith: "The one who repents while remaining steadfast on his sin is like the one who is joking with his Lord عَزَّوَجَلَّ." (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 2, p. 627-226; *Shu'ab-ul-Iman*, vol. 5, p. 436, Hadith 7178)

Question: What is a lawful *Shar'i* exemption for missing *Salah* (doing *Qada*)?

Answer: Fear of an enemy is a lawful exemption, for example: if a traveller is rightfully suspicious of there being robbers and thieves around him, then that is a lawful exemption to miss the *Salah* of the time, and do *Qada* of it later, provided that he is unable to offer the *Salah* in any way. Similarly, if a midwife fears that if she was to offer *Salah* the child will die, then this is also a valid exemption to miss the *Salah* of the time and to offer *Qada* later. (*Radd-ul-Muhtar*, vol. 2, pp. 627)

Question: If one had started the *Salah* within its time by saying *Takbeer al-Tahrimah* and then the time ended, will this *Salah* be *Ada* or *Qada*?

Answer: If one had said the *Tahrimah* within the time of the *Salah*, then that *Salah* will be *Ada*, not *Qada*. (*Durr-e-Mukhtar*, vol. 2, p. 628)

However, in the *Fajr Salah*, *Jumu'ah Salah*, and *Salah* of both *Eids*, the *Salam* must also be done before the time ends; otherwise, the *Salah* will be invalid.

(*Bahar-e-Shari'at*, Part 4, pp. 701)

Question: If the time of *Salah* has passed while one is sleeping, or he was forgetful (of the *Salah*), what is the ruling regarding this?

Answer: If one missed a *Salah* forgetfully, or while sleeping, then it is *Fard* on him to offer the *Qada* of it. He will not be

sinful for it. However, upon waking up or remembering, he must offer the *Salah* immediately (if it is not *Makruh* time); any delay will be *Makruh*. It is mentioned in a Hadith: 'The one who forgets *Salah*, or sleeps through it, should offer the *Salah* as soon as he remembers as that is the time for his *Salah*.' However, if he went to sleep after the time of the *Salah* had begun, and then the time of the *Salah* passed, then he will certainly be a sinner; provided that he did not have a proper confidence that he would wake up for *Salah* and neither was there someone present to wake him up for *Salah*. In fact, for *Fajr Salah*, it is not permissible for one to sleep just before the time starts if he has spent most part of the night awake and thinks he will not wake up in time if he does go to sleep now. *(Fatawa-e-Hindiyyah, vol. 1, pp. 121)*

If there is a fear of missing the *Fajr Salah*, then to remain awake till late at night without a *Shar'i* necessity is prohibited. *(Radd-ul-Muhtar, vol. 2, p. 33)*

Question: Is *Qada* necessary for the *Salah* missed in the state of insanity?

Answer: *Qada* is not *Wajib* after regaining sanity for the *Salah* missed while one was in the state of insanity, provided that he remained in the state of insanity for the time of six complete *Salah*. *(Fatawa-e-Hindiyyah, vol. 1, p. 52)*

Question: If someone **مَعَاذَ اللَّهِ** became an apostate and then returned to Islam, what is ruling regarding the *Salah* of his period of apostasy, and before he became an apostate?

Answer: It is not *Wajib* on the one who was a Muslim, then **مَعَاذَ اللَّهِ** became an apostate, and then returned to Islam, to offer the *Salah* that he missed in his period of apostasy. However, it is *Wajib* upon him to offer the *Qada* for the *Salah* that he missed as a Muslim before he became an apostate. (*Radd-ul-Muhtar*, vol. 2, pp. 667)

Question: How will *Qada* be offered for the *Salah* that was missed in the state of travelling? Similarly, how will *Qada* be offered for the *Salah* that was missed in the state of residency?

Answer: The *Qada* of a *Salah* will be done in accordance with the state it was missed in. For example: If one missed *Salah* while travelling, then the *Qada* of a four *Rak'aah Salah* will still be two *Rak'aah*, even if the *Qada* is offered in a state that he is a resident (*Muqeem*). Likewise, the *Qada* of the *Salah* that was missed in the state that one was a resident will still be four *Rak'aah* for a four *Rak'aah Salah*, even if he offered the *Qada* while travelling. (*Fatawa-e-Hindiyyah*, vol. 1, p. 121)

Question: Is it necessary to maintain the correct order (*Tarteeb*) when offering *Qada Salah*?

Answer: It is necessary to maintain the order (*Tarteeb*) of all five *Fard Salah* as well as *Witr*, i.e. first *Fajr*, then *Zuhr*, then *Maghrib*, then *Isha* and then *Witr*, whether all of these are *Qada*, or some are *Ada* and some are *Qada*. For example, if someone missed the *Zuhr Salah*, it is necessary for him offer the *Qada* of the *Zuhr Salah* before offering the *Asr Salah*. Or if someone missed the *Witr*, he must offer its *Qada* before offering the *Fajr Salah*. If one knowingly offers the *Asr* or *Witr Salah* before, then it will not be valid. (*Fatawa-e-Hindiyyah*, vol. 1, p. 121)

Question: When will it not be necessary to maintain the order?

Answer: There are three cases in which it will not be necessary to maintain the order:

1. Shortage of time - If one does not have sufficient time to offer the *Salah* of the time and all the *Qada Salah*, then he should just offer whatever he can from the *Salah* of the time and the *Qada*. It will not be necessary to maintain the order in the remaining *Qada Salah*. For example, if someone missed *Isha* and *Witr Salah*, and there is only enough time to offer five *Rak'ahs* in the time of *Fajr Salah*, then he should only offer the *Witr* and *Fajr Salah*. And if there is only enough time to offer six *Rak'ahs*, then he should offer the *Isha* and *Fajr Salah*. (*Sharh Wiqayah*, vol. 1, p. 217)

2. Forgetfulness – If one had forgotten about the *Qada Salah* and he offered the *Salah* of the time and then he remembered about the *Qada Salah*, the *Salah* of the time that he just offered will be valid, but if he remembered while offering the *Salah* of the time, it will not be valid. *(Fatawa-e-Hindiyyah, vol. 1, p. 122)*
3. If six or more *Salahs* have become *Qada* – If one has missed six *Salah* (i.e. the time for the sixth one has ended), it is not necessary for such a person to maintain the order of *Qada Salah*. Now, even if he has the time to offer the *Salah* in order and he remembers that he still has *Qada Salah* to offer, he can still offer the *Salah* of the time and it will be valid, regardless of whether them six *Salahs* became *Qada* in a row or separately. *(Durr-e-Mukhtar War-Radd-ul-Muhtar, vol. 2, p. 637)*

Question: If due to six *Salahs* becoming *Qada* it was no longer necessary to maintain the order of offering the *Salah*, can maintaining the order (*Tarteeb*) become necessary again?

Answer: If due to six *Salahs* becoming *Qada* it was no longer necessary to maintain the order of offering the *Salah*, and one offers the *Qada* of a few of those six, it will still not be necessary to maintain the order, e.g. if two of the six *Salahs* are remaining now, then despite remembering the *Qada Salah*, if he offered the *Salah* of the time, it will be valid. However, once

he has made up for all the *Qada Salah*, it will again become necessary on him to maintain the prescribed order. Now if any *Salah* becomes *Qada*, he will offer the *Qada* first and then the *Salah* of the time, in accordance with the conditions mentioned earlier. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 2, pp. 637)

Question: What does it mean by ‘If the *Salah* is offered out of the prescribed order (*Khilaf-ut-Tarteeb*), it will become invalid’?

Answer: The ruling that ‘the *Salah* of the time will be invalid’ when one remembers that he has a *Qada Salah* to offer and there is enough time to offer it means that its acceptance will be on hold; i.e. if he kept offering the *Salah* of the time, and did not make up for the *Qada Salah*, then both of them together equal a total of six (i.e. when the time of the sixth ends) all his *Salah* that were kept on hold will be valid. But if he offers the *Qada* sometime in between, then all the *Salahs* that were on hold will be invalid, and will become *Nafl*. He will have to offer them all again. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 2, p. 641)

Question: Can the one who has a lot of *Qada Salah* to offer delay offering them?

Answer: The one who has a lot of *Qada Salah* to offer, even though it is *Wajib* to offer them as quickly as possible, it is permissible to delay it due to responsibilities such as providing for his wife and children and fulfilling his own needs. So, he

can continue with his daily tasks, but whatever spare time he has, he should offer his *Qada Salah* in it until he has made up for all of them. (*Durr-e-Mukhtar*, vol. 2, pp. 646)

Question: Is it permissible to offer *Qada Salah* in place of *Nafl* and *Sunnah Salahs*?

Answer: *Qada Salah* has more importance than *Nafl Salah*; i.e. when one usually offers a *Nafl*, he should replace them with *Qada Salah* to fulfil his responsibility. However, he should not leave *Taraweeh* and the twelve *Rak'ahs* of *Sunnah Muakkadah*. (*Radd-ul-Muhtar*, vol. 2, p. 646)

Question: If someone had *Qada Salah* to offer and he passed away, what should his inheritors do?

Answer: If someone had *Qada Salah* to offer and he passed away, then if he has left a will and wealth, a third of the wealth will be used to give *Sadaqah* (charity) of half a *Saa'* of wheat or one *Saa'* of barley for each *Fard* and *Witr*. If he has not left behind any wealth but the inheritors still want to give *Fidyah*, then they should give *Sadaqah* from their own wealth, or by taking some as a loan, to a poor person in such a way that they give him the money, the poor person takes it and then gifts it back, and the one giving it takes hold of it, and then returns it back to the poor person. Like this, they will continue giving it back and forth to each other until the *Fidyah* has been paid off for everything (*Fard* and *Wajib*). They can also adopt this

method if he did leave behind some wealth but it is not enough to cover the *Fidyah*. Similarly, if he left behind wealth but not a will, and the *Wali* (next of kin) wants to give *Fidyah* on his behalf as an act of kindness, then he can do so. And, if a third of the wealth is enough but he has left a will saying that ‘use some of it to give as *Fidyah* through the legal stratagem of giving it back and forth, and then distribute the rest between the inheritors or give it to someone else’, then he will be sinful.

(Durr-e-Mukhtar War-Radd-ul-Muhtar, vol. 2, p. 643-644)

Some unaware people give *Fidyah* in such a way that they calculate the entire value for the *Fidyah* of all the *Salahs* and then they donate a Quran as *Fidyah*. This is baseless - the entire *Fidyah* is not payed off like this, only the cost of the copy of the Quran will be counted as *Fidyah*. *(Bahar-e-Shari’at, Part 4, pp. 708)*

Question: What is the reality of the ‘lifetime-Qada’ *Salah* offered on the night of *Qadr*, or on the last Friday of *Ramadan*?

Answer: The ‘lifetime-Qada’ *Salah* is usually offered in congregation on the night of *Qadr* or the last Friday of *Ramadan*, and people think that offering this one *Salah* will fulfil all the *Qada Salahs* from the past; this is totally invalid.

(Bahar-e-Shari’at, Part 4, pp. 708)

Chapter on *Sajdah Sahw*

Question: What is *Sajdah Sahw*?

Answer: If a *Wajib* from the *Wajib* acts of *Salah* is omitted forgetfully, then two *Sajdahs* become *Wajib* to make up for it. This is known as *Sajdah Sahw* (prostration of forgetfulness).
(*Sharh-ul-Wiqayah*, vol. 1, p. 220)

Question: If a *Wajib* was omitted on purpose, will performing *Sajdah Sahw* make up for it?

Answer: If a *Wajib* was omitted on purpose, *Sajdah Sahw* will not make up for the loss, rather it will be *Wajib* to repeat the *Salah*. Similarly, if a *Wajib* was omitted forgetfully but one did not do *Sajdah Sahw*, it will again become *Wajib* to repeat the *Salah*. (*Durr-e-Mukhtar*, vol. 2, p. 655)

Question: What is the method of performing *Sajdah Sahw*?

Answer: The method of performing it is that one will do *Salam* towards the right-hand side after having recited التحيات, then perform two *Sajdahs*, and then recite *Tashahhud* until the end and perform *Salam* to end the *Salah*. (*Sharah-ul-Wiqayah*, vol. 1, pp. 220)

It is *Wajib* to recite التحيات again after performing *Sajdah Sahw*, so one should recite التحيات and then perform *Salam*. And, it is

better to recite Salat upon the Prophet in both *Qa'dahs*.
(*Hindiyyah*, vol. 1, p. 125)

One may also recite التحيات and Salat upon the Prophet in the first *Qa'dah*, and just التحيات in the second *Qa'dah*. (*Bahar-e-Shari'at*, Part 4, pp. 710)

Question: If one just did two *Sajdahs* (of *Sahw*) without *Salam*, what will be the ruling regarding this?

Answer: It is sufficient to perform two *Sajdahs* without *Salam*, but to do so is *Makruh-e- Tanzeehi*. (*Fatawa-e-Hiindiyyah*, vol. 1, p. 125)

Question: If a *Fard*, *Sunnah*, or *Mustahab* act was omitted, what is the ruling?

Answer: Omitting a *Fard* act will invalidate the *Salah*; *Sajdah Sahw* will not be sufficient to make up for it, therefore one will have to repeat the *Salah*. Similarly, *Sajdah Sahw* is not required for missing *Sunnah* and *Mustahab* acts, such as: *Ta'awwuz*, *Tasmiyyah*, *Thana*, *Ameen*, the *Takbeers* for changing position, and *Tasbi'h*, as the *Salah* will be valid. (*Ghunyah-tul-Mutamalli*, p. 455)

However, repeating the *Salah* will be *Mustahab*, whether such acts were omitted forgetfully or knowingly. (*Bahar-e-Shari'at*, Part 4, pp. 709)

Question: If one omitted a few *Wajib* acts forgetfully within one *Salah*, how many *Sajdah Sahw* will need to be performed?

Answer: The two *Sajdahs* will suffice even if a few *Wajib* acts were omitted. (*Radd-ul-Muhtar*, vol. 2, p. 655)

Question: In a *Fard Salah*, if one did not perform the first *Qa'dah* and forgetfully stood up for the third *Rak'ah*, what is the ruling?

Answer: In a *Fard Salah*, if one forgot to remain sitting for the first *Qa'dah*, then as long as he has not stood up straight, he can return to *Qa'dah*, and there will be no need to perform *Sajdah Sahw*. If he has stood up straight, then he will not return for *Qa'dah*, but will perform *Sajdah Sahw* at the end. If he stood up straight and then returned to *Qa'dah*, then he will have to perform *Sajdah Sahw*. According to the correct opinion, the *Salah* will be valid, but he will be sinful. Therefore, the command is to stand back up if he has returned to *Qa'dah* after having stood up completely. (*Durr-e-Mukhtar*, vol. 2, p. 661)

Question: If one did not perform the last *Qa'dah* and forgetfully stood up, what is the ruling?

Answer: If one forgetfully missed out the last *Qa'dah* and stood up, then as long as he has not performed the *Sajdah* of the *Rak'ah*, he can return to the *Qa'dah*. And, if he has done the *Sajdah* of the *Rak'ah*, then as soon as he raises his head from *Sajdah*, that *Fard Salah* will become a *Nafl Salah*.

Therefore, if he wants, he can add another *Rak'ah* at the end of all *Salahs* (even if it is *Fajr* or *Asr*) except *Maghrib* in order to complete an even number of *Rak'ahs* and to avoid leaving them as an odd number of *Rak'ahs*. One should not add an extra *Rak'ah* in *Maghrib* as four will have already been completed. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 2, p. 664)

Question: If one performs the last *Qa'dah* for the amount of time it takes to recite *Tashahhud* and then stands up, what is the ruling?

Answer: If one has done the last *Qa'dah* for the amount of time it takes to recite *Tashahhud* and then stood up, then as long as he has not done the *Sajdah* of that *Rak'ah*, he can return to *Qa'dah*, perform *Sajdah Sahw* and do *Salam* (to end *Salah*). If in this case the *Imam* stood up, then the *Muqtadis* should not follow him, rather they should remain seated and wait for him. If he returns, then they can continue following him, otherwise, if he continues and does *Sajdah* as well then, the *Muqtadis* should end their *Salah* with *Salam*. The *Imam* should then add on another *Rak'ah*, so the last two *Rak'ahs* become *Nafl*, and then he will perform *Sajdah Sahw* and end his *Salah* with *Salam*. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 2, pp. 667-669)

Question: What is the ruling if one forgetfully recited *Salat* upon the Prophet after *Tashahhud* in the first *Qa'dah*?

Answer: If one recited **اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ** after *Tashahhud* in the first *Qa'dah*, then *Sajdah Sahw* will become *Wajib*. This is not because he recited Salat upon the Prophet, but rather due to a delay in standing up for the third *Rak'ah*. Therefore, even if one was silent for that amount of time, *Sajdah Sahw* would still become *Wajib*. Just like *Sajdah Sahw* will become *Wajib* if one recited Quran in *Qa'dah*, *Ruku'*, and *Sajdah*, despite it being the speech of Allah **عَزَّوَجَلَّ**. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 2, p. 657)

Question: What will be the ruling if one forgetfully recited *Tashahhud* in *Qiyam* of a *Fard Salah*?

Answer: If one recited *Tashahhud* forgetfully after *Surah Fatihah* in the first two *Rak'ahs* of a *Fard Salah*, then *Sajdah Sahw* will become *Wajib*. And, if he recited it before *Surah Fatihah*, then *Sajdah* will not become *Wajib*. If he recited *Tashahhud* in the *Qiyam* of the last two *Rak'ahs*, then *Sajdah* will not become *Wajib*. (*Al-Fawata-e-Hindiyyah*, vol. 1, p. 127)

Question: If the *Imam* recited *Qira'at* out aloud in a *Sirri* (quiet) *Salah*, or quietly in a *Jahri* (loud) *Salah*, what will be the ruling?

Answer: If the *Imam* recited *Qira'at* out aloud for the amount that makes *Salah* valid, i.e. one verse, in a *Sirri* (quiet) *Salah*, or quietly in a *Jahri* (loud) *Salah*, then *Sajdah Sahw* will become

Wajib. And, if he recited just one word out aloud or quietly, then it is forgiven. (*Fatawa-e-Hindiyyah, vol. 1, p. 128*)

Question: If there was a pause in *Qira'at* due to thinking, what is the ruling?

Answer: If one started thinking during *Qira'at* so much so that there was a pause for the amount of time it takes to recite سُبْحَانَ اللَّهِ three times, then *Sajdah Sahw* will become *Wajib*. (*Durr-e-Mukhtar War-Radd-ul-Muhtar, vol. 2, p. 658*)

Question: If behind the *Imam*, the *Muqtadi* forgetfully omitted a *Wajib*, what is the ruling?

Answer: If the *Muqtadi* forgetfully omitted a *Wajib* while following the *Imam*, *Sajdah Sahw* will not become *Wajib* on him. (*Durr-e-Mukhtar War-Radd-ul-Muhtar, vol. 2, p. 658*)

Question: If the *Masbooq* performs *Sajdah Sahw* with the *Imam*, will he do the *Sajdah* with the *Salam*?

Answer: No! The *Masbooq* will perform *Sajdah Sahw* with the *Imam*, but without doing the *Salam*. If he does *Salam* on purpose, his *Salah* will become invalid. (*Ghunyah-tul-Mutamalli, pp. 466*)

Salah of an ill person

Question: Which individual can perform *Salah* while sitting on the ground?

Answer: The one who is unable to offer *Salah* while standing due to an illness. For example, such a person who would be caused harm if he offered the *Salah* while standing, or it would worsen his illness, he would take longer to recover, he feels dizzy, it causes him unbearable pain, or it causes drops of urine to leak - in all these cases he should offer *Salah* with *Ruku'* and *Sajdah* while sitting. (*Tanweer-ul-Absaar*, vol. 2, p. 681)

Question: What if he is unable to offer the *Salah* by even sitting down on the ground?

Answer: If he cannot sit down himself but can with the help of his son or a servant or another person that is present, then it is necessary for him to sit down and offer the *Salah*. If he is unable to remain seated, then he can offer the *Salah* while leaning against a pillow, a wall, or another person. If this is also not possible, then he should lie down and offer his *Salah*. However, if he is able to offer the *Salah* while sitting, but still offers the *Salah* while lying down, then his *Salah* will be invalid. (*Fatawa-e-Hindiyyah*, p. 136)

Question: If one is able to offer *Salah* while sitting, but unable to perform *Ruku'* and *Sajdah*, how should he offer his *Salah*?

Answer: If one is able to offer *Salah* while sitting, but is unable to perform *Ruku'* and *Sajdah*, or just *Sajdah*, for example: If he

has a boil on his throat, the fluid of which will flow if he was to do *Sajdah*, even then he can offer the *Salah* with gestures while sitting; in fact, it is better to do so. In the case of performing gestures, the gesture of *Sajdah* must be lower than the gesture done for *Ruku'*, but it is not necessary to place the head as close as possible to the ground. To pick up and place a pillow near the forehead and to do *Sajdah* on it is *Makruh-e-Tahreemi*, whether the one praying picks it up himself, or another person does it for him. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 2, p. 684-685)

Question: Who can offer *Salah* while sitting on a chair?

Answer: Only the one who cannot perform *Sajdah* can offer *Salah* while sitting on a chair, because if the *Sajdah* is forgiven then the *Qiyam* is also forgiven, so he must now offer *Salah* with gestures, whether sitting on the ground or on a chair. The *Salah* of the one who can perform *Sajdah* but cannot perform *Qiyam* will be invalid on a chair because he is still obliged to perform *Ruku'* and *Sajdah*, while the one who sits on a chair performs *Ruku'* and *Sajdah* with gestures. One should also keep this in mind that to place a plank in front when performing *Sajdah* is a useless act because the ruling for him is to offer *Salah* with gestures.

Question: If an ill person is unable to perform *Salah* even by sitting down, what should he do?

Answer: If an ill person is unable to even sit, then he can offer *Salah* while lying down, whether he lies down on his right hand side or the left hand side and faces the *Qiblah*, or he lies down flat on his back and points his feet towards the *Qiblah*. However, in this case he should not stretch his legs out as it is *Makruh* to stretch the legs out towards the *Qiblah*, rather he should keep his knees upright and place a pillow under the head to elevate the head and have it facing the *Qiblah*; to offer *Salah* like this (lying on the back) is better. If one is unable to even gesture with his head, then he does not have to offer *Salah*, and it is not necessary to offer the *Salah* with gestures of the eyes, eyebrows, or the heart. And, if the time of six *Salahs* passes in this state, then he will not have to perform the *Qada* of these *Salah*, nor will he have to give *Fidyah*. Otherwise, he will have to offer *Qada* when he recovers, even if the recovery is so much that he is only able to offer *Salah* with the gestures of the head. (*Durr-e-Mukhtar*, vol. 2, p. 686-687)

Question: How will one offer the *Qada* of the *Salah* that he missed when he was ill?

Answer: If one needs to make up for the *Qada* of the *Salah* that he missed in a state of illness, then he will offer the *Salah* as a healthy person would offer, not like an ill person, i.e. while sitting down or with gestures. And, if he did offer them like this, then they will not count. Furthermore, if an ill person wants to offer the *Qada* of the *Salah* that he missed when he

was healthy, then he will offer it however possible, and it will be valid. It will not be *Wajib* to offer those *Salahs* like a healthy person would offer. (*Fatawa-e-Hindiyyah, vol. 1, p. 138*)

Chapter on *Sajdah Tilawat*

Question: When is it *Wajib* to perform *Sajdah Tilawat* (prostration of recitation)?

Answer: *Sajdah* becomes *Wajib* due to reading or listening to a verse of *Sajdah*. The condition in reading it is to read it in such a volume that one is able to hear himself if there was no obstacle. It is not necessary for the one listening to have heard it intentionally; *Sajdah* can also become *Wajib* if one heard the verse of *Sajdah* without intending to. (*Al-Hidayah, vol. 1, p. 78*)

If one recited a verse in such a volume that he would be able to hear himself but due to loud exterior noises and sounds he was not able to, even then *Sajdah* will become *Wajib*. If only the lips moved and no sound was produced when reciting, then *Sajdah* will not become *Wajib*. (*Fatawa-e-Hindiyyah, vol. 2, p. 694*)

Question: Is it necessary to hear the complete verse for the *Sajdah* to become *Wajib*?

Answer: It is not necessary to read or hear the complete verse for the *Sajdah* to become *Wajib*. To read the word that has the root letters of *Sajdah* in it, with one word before it or after it, is

enough for the *Sajdah* to become *Wajib*. (*Radd-ul-Muhtar*, vol. 2, p. 694)

Question: Will *Sajdah Tilawat* become *Wajib* by reading or listening to a translation of a verse of *Sajdah*?

Answer: If one read or heard the translation of the verse of *Sajdah* in Persian or any other language, *Sajdah Tilawat* will become *Wajib* on the one reciting and the one listening, whether the one listening understood that it was the translation of a verse of *Sajdah* or not. However, if he did not know, it is necessary for him to have been informed that it was the translation of a verse of *Sajdah*. If only the verse was recited (in Arabic), then it is not necessary to inform him that it is a verse of *Sajdah*. (*Fatawa-e-Hindiyyah*, vol. 1, p. 133)

Question: If a few people recited one letter each, and all of the letters combined made up a verse of *Sajdah*, what will be the ruling? Similarly, if one recited the verse by way of spelling it out, what will be the ruling?

Answer: If a few people recited one letter each, and all of the letters combined made up a verse of *Sajdah*, *Sajdah* will not be *Wajib* on anyone. Similarly, it will not be *Wajib* if one read or heard a verse of *Sajdah* being spelt out. It will also not be *Wajib* if one heard a verse of *Sajdah* being recited by a bird, or a voice echoed in the jungle or a mountain and he heard the verse being recited clearly. (*Fatawa-e-Hindiyyah*, vol. 1, p. 132-133)

Question: Will *Sajdah Tilawat* become *Wajib* by writing or looking at a verse of *Sajdah*?

Answer: *Sajdah Tilawat* will not become *Wajib* by writing or merely looking at a verse of *Sajdah*. (*Fatawa-e-Hindiyyah*, vol. 1, pp. 133)

Question: What are the conditions of *Sajdah Tilawat*?

Answer: *Sajdah Tilawat* has all the same conditions as *Salah*, except *Takbeer al-Tahrimah*, for example: purity, facing the *Qiblah*, intention, time, covering the *Awrah*. Therefore, if water is available, it will be impermissible to perform *Sajdah* by doing *Tayammum*. (*Durr-e-Mukhtar*, vol. 2, pp. 699)

Question: What things invalidate *Sajdah Tilawat*?

Answer: Whatever invalidates *Salah* will also invalidate *Sajdah Tilawat*. For example: breaking *Wudu* or speaking or laughing out loud. (*Durr-e-Mukhtar War-Radd-e-Muhtar*, vol. 2, p. 699)

Question: What is the *Sunnah* method of performing *Sajdah Tilawat*?

Answer: The *Sunnah* method of *Sajdah Tilawat* is that one will go into *Sajdah* while uttering **اللَّهُ أَكْبَرُ** and will recite **سُبْحَانَ رَبِّيَ الْأَعْلَى** thrice in *Sajdah*, and then stand back up while uttering **اللَّهُ أَكْبَرُ**. Uttering **اللَّهُ أَكْبَرُ** before and after (the *Sajdah*) is *Sunnah*. Both

Qiyams, i.e. standing to go into *Sajdah*, and then standing after *Sajdah*, are *Mustahab*. (*Fatawa-e-Hindiyyah*, vol. 1, p. 135)

One should not raise the hands when uttering **الله أكبر** for *Sajdah Tilawat*, and there is no *Tashahhud* or *Salam* in *Sajdah Tilawat*. (*Tanweer-ul-Absaar*, vol. 2, pp. 700)

Question: If one recited a verse of *Sajdah* outside of *Salah*, is it *Wajib* to perform *Sajdah Tilawat* immediately?

Answer: If one recited a verse of *Sajdah* outside of *Salah*, it is not *Wajib* to perform *Sajdah* immediately. However, it is better to perform it immediately, and if one has *Wudu*, it is *Makruh-e-Tanzeehi* to delay the performing of *Sajdah Tilawat*. (*Durr-e-Mukhtar*, vol. 2, pp. 703)

Question: If one heard a verse of *Sajdah Tilawat* repeatedly in one sitting, how many *Sajdahs* of *Tilawat* will be *Wajib* on him to perform?

Answer: Hearing or reading one verse of *Sajdah* repeatedly in the same sitting will only necessitate one *Sajdah*, even if it was heard from multiple individuals. Similarly, if someone recited a verse and then heard the same verse from another person, only one *Sajdah* will be *Wajib*. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 2, pp. 712)

If one recited multiple verses of *Sajdah* in the same sitting, he will have to do that many *Sajdahs*; one will not be sufficient.

(*Sharh-ul-Wiqayah*, vol. 1, p. 232)

Question: What is the ruling on reciting the entire *Surah* but leaving out the verse of *Sajdah*?

Answer: It is *Makruh-e-Tahreemi* to recite the entire *Surah* and leave out the verse of *Sajdah*. It is not *Makruh* to recite the verse of *Sajdah* alone, but it is better to add one or two preceding or subsequent verses with it. (*Durr-e-Mukhtar*, vol. 2, p. 717)

Question: What is the virtue of reciting all the verses of *Sajdah* in one sitting?

Answer: For whatever purpose one sits to recite all the verses of *Sajdah*, Allah ﷻ will fulfil that purpose of his; whether he performs a *Sajdah* after reciting each verse of *Sajdah*, or he recites all the verses of *Sajdah* and then performs fourteen *Sajdahs* at the end. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 2, p. 719)

Traveller's *Salah*

Question: Who is known as a traveller in terms of *Shari'ah* (Islamic Law)?

Answer: In terms of *Shari'ah*, the traveller is the one who leaves his town with the intention of travelling a distance of three days. (*Mabsut, vol. 1, p. 235*)

On land, this is the equivalent of 57.5 miles (i.e. 92 kilometres).

Question: If there are two routes to a particular destination, and the distance of one route is the distance of a *Shar'i* travel (57.5 miles), while the other route is shorter, will one become a traveller if he took this (shorter) route?

Answer: If there are two routes to a particular destination, and the distance of one route is the distance of a *Shar'i* travel (57.5 miles), while the other route is shorter, then whatever route he decides to go on will be the determining factor. If he takes the shorter route, he will not be a traveller, and if he takes the longer the route, then he will be a traveller, even if he did not have a genuine reason to take that route. (*Hindiyyah, vol. 1, p. 138*)

Question: The one who intended to go on a journey (of 57.5 miles), will he become a traveller by merely making an intention?

Answer: One will not become a traveller by merely making an intention. Rather, he will only become a traveller when he leaves the populated part of his area, i.e. his city or village. It is also essential for the one who lives in a city to travel beyond the suburbs adjacent to his city. However, it is not necessary

for the one who lives in a city to travel beyond the villages adjacent to the outskirts of the city. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 2, p. 722)

Question: What are the rules regarding the *Salah* of traveller?

Answer: It is *Wajib* upon the traveller to do *Qasr* in *Salah*, i.e. to offer two *Rak'ah Fard* in place of a four *Rak'ah Fard*. For a traveller, two *Rak'ahs* are his complete *Salah*. If one offers all four *Rak'ahs* intentionally and does *Qa'dah* on the second *Rak'ah*, then the *Fard* will be fulfilled and the last two *Rak'ahs* will be counted as *Nafl*; however, he will be sinful and worthy of the Hellfire as he omitted a *Wajib*. Therefore, he should repent. And, if he did not perform *Qa'dah* on the second *Rak'ah*, then the *Fard* will not be fulfilled and that entire *Salah* will become *Nafl*. (*Fatawa-e-Hindiyyah*, vol. 1, p. 139)

Question: Will one have to do *Qasr* in a *Sunnah Salah* as well?

Answer: There is no *Qasr* in *Sunnah Salah*, so they will be offered completely. However, in a state of fear or panic they are forgiven, and in a state of safety they are to be offered completely. (*Fatawa-e-Hindiyyah*, vol. 1, p. 139)

Question: How long does a traveller remain a traveller?

Answer: He will remain a traveller until he returns back to his own hometown, or until he makes an intention to stay at the destination for 15 days. (*Fatawa-e-Hindiyyah*, vol. 1, p. 139)

Question: If a traveller makes an intention to stay 15 days in two places, will he be considered a resident?

Answer: If a traveller makes an intention to stay 15 days in two places, and both the places are independent from each other, for example – Makkah and Mina – then he will not be a resident. But, if one place is subsidiary to another place, for example – a city and its suburb – then he will be a resident.

(Fatawa-e-Hindiyyah, vol. 1, pp. 140)

Question: If someone intended to stay for 15 days but the circumstances show that he will not stay for 15 days, will he still become a resident?

Answer: If one intended to stay for 15 days but the circumstances show that he will not stay for 15 days, then his intention is incorrect. For example, one went to perform *Hajj* and made an intention of staying in Makkah for the first 15 days of the month of *Zil-Hajj* - this intention of his is useless as he will have to travel to *Arafat* and *Mina* for *Hajj*, so how will he be able to stay in Makkah for that many days?

However, if he made the intention after returning from Mina, then it will be valid. *(Fatawa-e-Hindiyyah, vol. 1, p. 140)*

Question: If one did not intend to remain for 15 days at once, he thought that his work will be completed in two to three days and then he would leave, but it was not completed, and like this he stayed there for more than 15 days, what is the ruling?

Answer: If a traveller made the intention of staying for two to three days, or twelve to thirteen days, in order to complete a job or in wait for some companions, but what he intended was not accomplished in that time frame, so he had to keep waiting for a day or two, then even if he spends decades like this, he will remain a traveller and he will have to do *Qasr* when offering his *Salah*. (*Fatawa-e-Hindiyyah*, vol. 1, p. 139)

Question: Can a resident offer *Salah* following a traveller *Imam*?

Answer: A resident can offer *Salah* following a traveller *Imam* in both *Qada* (missed *Salah*) and *Ada Salah* (*Salah* of the time), but after the *Imam* performs *Salam*, the resident will offer his remaining two *Rak'ahs*. He will not perform the *Qira'at* in them two *Rak'ahs*, rather he will stay standing quietly for the length of time it takes to recite *Surah Fatihah*. (*Durr-e-Mukhtar*, vol. 2, p. 735)

Question: Can a traveller offer *Salah* following a resident *Imam*?

Answer: A traveller cannot offer *Salah* following a resident *Imam* after the time of the *Salah* has ended, but he can offer *Salah* behind him in the *Salah* of the time (*Ada Salah*). In this case, the *Fard* of the traveller will also be four. This is the ruling of a four *Rak'ah Salah*. And, in those *Salahs* in which *Qasr* cannot be done, a traveller can follow the resident *Imam*

for the *Salah* of the time (*Ada*) and *Qada Salah*. Also, if one started offering *Salah* behind the *Imam* within the time of that *Salah*, but then the time ended, it will still be valid to follow the *Imam*. (*Durr-e-Mukhtar Wa-Radd-ul-Muhtar*, vol. 2, p. 736)

Question: How many types of *Watan* (residence) are there?

Answer: There are two types of *Watan* (residence): 1) *Watan Asli* (Original residence) 2) *Watan-e-Iqamat* (Temporary residence)

Watan e Asli (Original residence) is the town or city in which one was born or where the members of his household live or where he has settled with no intention of leaving.

Watan-e-Iqamat (Temporary Residence) is the place where a traveller intends to stay for fifteen days or more. (*Fatawa-e-Hindiyyah*, vol. 1, p. 142)

Question: When does *Watan-e-Iqamat* become nullified?

Answer: One *Watan-e-Iqamat* will become nullified by another *Watan-e-Iqamat*, i.e. if someone intended to stay at one place for 15 days, and then intended to stay at another place for 15 days, the first place will no longer remain a *Watan-e-Iqamat*, whether there is a distance of 57.5 miles in between them or not. Similarly, *Watan-e-Iqamat* becomes nullified due to reaching the *Watan-e-Asli* and undertaking *Shar'i* travel. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 2, p. 739)

Question: If a woman got married and moved to live with her in-laws, what is her *Watan-e-Asli*?

Answer: If a married woman resides in the house of her in-laws, then her parents' home is no longer her *Watan-e-Asli* (permanent residence). So, if her in-laws' house is situated at a distance of three days (57.5 miles) from her parents' home, and she comes to her parents' home without the intention of staying for fifteen days, she must do *Qasr* (shorten) in *Salah*. However, if she has not stopped living at her parents' home and just visits her in-laws' home temporarily, then her journey will end as soon as she comes back to her parents' home. Now she must offer the complete *Salah*. (*Bahar-e-Shari'at, Part 4, p. 751*)

Chapter on *Jumu'ah Salah*

Question: What is the ruling of *Shari'ah* (Islamic Law) regarding *Jumu'ah Salah*?

Answer: *Jumu'ah* is a personal obligation (*Fard 'Ayn*), its obligation is more emphasised than the obligation of *Zuhr Salah*, and the one who denies it is a *Kafir*. (*Durr-e-Mukhtar, vol. 3, p. 5*)

Question: How many conditions are there for offering the *Jumu'ah Salah*?

Answer: There are six conditions for offering the *Jumu'ah Salah*; if even one condition is unfulfilled, *Jumu'ah* will be invalid:

1. It must be in the city or the outskirts of the city. A city is a place that has many areas and markets, or it is a district to which villages are attached, and where there is a leader who can take a tyrant to account and provide justice to the wronged. Being able to provide justice is enough (to fulfil the condition), even though he may actually be unjust and not take people to account (for their wrong doings). And the land on the outskirts of the city that is used for the interest of the city is called '*Fana-e-Misr*' (outskirts of the city). For example, graveyards, horse tracks, military bases, courts, stations etc. If they are out of the city, they are considered the outskirts of the city, and *Jumu'ah Salah* is permissible there. (*Ghunya-tul-Mutamalli*, p. 449-451)
2. For there to be an Islamic *Sultan* (ruler), or his deputy who has been commanded to establish the *Jumu'ah Salah*. In a place where there is no Islamic rulership, the grand *Faqeeh* (Jurist) of the area will be considered the deputy of the king. Therefore, only he will establish the *Jumu'ah*, and without his permission, *Jumu'ah* will not be valid. And, if there is no grand *Faqeeh* as well, then whoever the public selects to be the *Imam* can establish the *Jumu'ah*. However, the public cannot select an *Imam* while a scholar is still

present; a *Jumu'ah* which was established by an *Imam* that was selected by a handful of people for themselves is not proven to be valid from any source. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 3, pp. 9-16)

3. For it to be the time of *Zuhr*. i.e. for the *Jumu'ah Salah* to be completed within the time of *Zuhr*. If the time of *Asr Salah* starts during the *Jumu'ah Salah*, even if it is after *Tashahhud*, *Jumu'ah* will become invalid and the congregants will now offer the *Qada* of *Zuhr Salah*. (*Fatawa-e-Hindiyyah*, vol. 1, p. 146)
4. Sermon (*Khutbah*). The condition of the *Jumu'ah* sermon is that it should be delivered within the time, before the *Salah*, and in front of a congregation that fulfils the condition of *Jumu'ah*, i.e. for there to be a minimum of three men (excluding the one delivering the sermon), and it should be delivered so loudly that at least the people that are close to the *Imam* can hear him. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 3, p. 21)
5. Congregation. i.e. for there to be a minimum of three men (excluding the *Imam*) present. (*Fatawa-e-Hindiyyah*, vol. 1, p. 148)
6. General permission (*Izn-e-'Aam*). I.e. the door of the *Masjid* should be left open so that whichever Muslim

wishes to come can come without being stopped. (*Fatawa-e-Hindiyyah, vol. 1, p. 148*)

Question: What is a *Khutbah* (sermon)?

Answer: A *Khutbah* is the remembrance of Allah; so to say **لَا إِلَهَ إِلَّا اللَّهُ** or **سُبْحَانَ اللَّهِ** or **أَلْحَمْدُ لِلَّهِ** is enough to fulfil the *Fard*, but to suffice on this is *Makruh*. (*Durr-e-Mukhtar, vol. 3, p. 22*)

Question: How many things are *Sunnah* in *Khutbah*?

Answer: The following are the *Sunnahs* in *Khutbah*:

1. For the *Khateeb* (one delivering the sermon) to be in a state of purity.
2. For him to be standing.
3. For the *Khateeb* to sit before delivering the *Khutbah*.
4. For the *Khateeb* to be on the pulpit (*Mimbar*).
5. For him to face the listeners,
6. To have the back towards the *Qiblah*; It is better for the pulpit to be towards the left side of the *Mihrab*.
7. For those present to pay attention to the *Imam*.
8. To recite **أَعُوذُ بِاللَّهِ** quietly before the *Khutbah*.

9. To recite the *Khutbah* so loud that people can hear it.
10. To begin with **اَلْحَمْدُ لِلّٰهِ**.
11. To do *Thana* (praise) of Allah **عَزَّوَجَلَّ**.
12. To bear witness to the Oneness of Allah **عَزَّوَجَلَّ** and the prophethood of the Beloved Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم**.
13. To send Salat upon the Prophet.
14. To recite at least one verse of the Quran.
15. To advise and preach in the first *Khutbah*.
16. To repeat *Hamd*, *Thana*, *Shahadah* (bearing witness), and *Salat* upon the Prophet in the second *Khutbah*.
17. To supplicate for Muslims in the second *Khutbah*.
18. For both *Khutbahs* to be concise.
19. To sit between two *Khutbahs* for the amount of time it takes to recite three verses of the Quran.
20. If a man is in front of the *Imam*, then he should face the *Imam*. If he is on the left or right of the *Imam*, then he should turn to face him.
21. It is better to be close to the *Imam*. But it is not permissible to cross over the necks of people. However, if the *Imam*

has not started the *Khutbah* yet, then he can go to the front if there is space. And, if the *Imam* has started the *Khutbah* and one has just come into the Masjid, then he should sit on the edge of the Masjid.

22. One should sit in the *Tashahhud* position (like one does in *Salah*), when listening to the *Khutbah*. (*Durr-e-Mukhtar*, vol. 3, p. 23-26)

Question: What is *Mustahab* in the *Khutbah* (sermon)?

Answer: It is *Mustahab* for the second *Khutbah* to be delivered in a slightly lower voice, in comparison to the first *Khutbah*. It is also *Mustahab* to mention the honourable rightly guided caliphs and the two uncles of the Prophet ﷺ, Sayyiduna Hamzah and Sayyiduna Abbas رَضِيَ اللَّهُ عَنْهُمَا in the *Khutbah*. (*Durr-e-Mukhtar*, vol. 3, pp. 23-26)

Question: How is it to deliver a *Khutbah* in a language other than Arabic?

Answer: It is against *Sunnah Mutawaarithah* (transmitted throughout the generations) to deliver a *Khutbah* in any other language, or to mix another language in with the Arabic. Similarly, one should not recite verses of poetry during the *Khutbah*, even if they are Arabic verses. However, there is nothing wrong with reciting one or two verses of Arabic poetry

giving advice every now and then. (*Bahar-e-Shari'at, Part 4, p. 769*)

Question: How many pre-conditions are there for *Jumu'ah* to become *Wajib*?

Answer: There are eleven pre-conditions for *Jumu'ah* to become *Wajib*; if even one of them is unfulfilled, *Jumu'ah* will not be obligatory. However, if such a person upon whom it is not *Wajib* still offers the *Jumu'ah Salah*, it will be valid.

1. To be a resident in the city.
2. To be healthy. (i.e. *Jumu'ah Salah* is not *Fard* on a sick person. Here, sick person refers to the person who cannot get to the Masjid where the *Jumu'ah Salah* is held or even if he can make it to the Masjid, it will cause an increase in his disease or delay in the recovery).
3. To be free. *Jumu'ah* is not *Fard* upon a slave; his owner can stop him from offering the *Jumu'ah Salah*.
4. Being a male.
5. Being an adult.
6. Being sane.
7. Having the ability to see (not being blind).

8. Having the ability to walk.
9. Not being imprisoned.
10. Not having the fear of any oppressor such as a king, a thief, etc. (if a poor person in debt has a fear of being imprisoned, then *Jumu'ah Salah* is not obligatory upon him).
11. There not being so much rain, snowfall, tornado, or cold weather that could cause any harm.

Question: What is the ruling if those upon whom *Jumu'ah* is not *Fard* offer *Zuhr Salah* in congregation in the city?

Answer: It is *Makruh-e-Tahreemi* for a sick person, traveller, prisoner, or anyone else upon whom *Jumu'ah Salah* is not *Fard* to offer *Zuhr* with congregation in the city; whether they hold the congregational *Zuhr Salah* before *Jumu'ah* or after it. Similarly, those who were unable to join the *Jumu'ah Salah* should offer *Zuhr* alone without doing *Azaan* or *Iqamah*, and congregation is prohibited for them as well. (*Durr-e-Mukhtar*, vol. 3, p. 36)

Question: Can people offer *Zuhr* with congregation in such a village in which *Jumu'ah* is not held?

Answer: *Zuhr Salah* will still be offered in congregation with *Azaan* and *Iqamah* in villages. (*Fatawa-e-Hindiyyah*, vol. 1, p. 149)

Question: What are the *Mustahab* acts of *Jumu'ah Salah*?

Answer: It is *Mustahab* to go early for *Jumu'ah*, to do *Miswak*, to wear nice, white clothes, to apply oil and perfume, and to sit in the first row. It is a *Sunnah* to do *Ghusl* (shower). (*Fatawa-e-Hindiyyah*, vol. 1, p. 149)

It is better to trim hair and cut nails after the *Jumu'ah Salah*. (*Durr-e-Mukhtar*, vol. 3, p. 46)

Question: What things are *Haraam* (prohibited) in *Khutbah*?

Answer: Whatever is *Haraam* during *Salah* (i.e. eating, drinking, giving and responding to *Salam* etc.), is *Haraam* during the *Khutbah* as well, even inviting towards righteousness. However, the one delivering the *Khutbah* (*Khateeb*) can invite towards righteousness. It is *Fard* on all those attending to remain quiet and listen to the *Khutbah* attentively. It is also *Wajib* on those who are so far from the *Imam* and cannot hear him to remain quiet. If someone is seen doing something inappropriate, then he can be stopped with gestures of the hand, but not verbally. (*Durr-e-Mukhtar*, vol. 3, p. 39)

Question: When is it *Wajib* to proceed towards *Jumu'ah*?

Answer: It is *Wajib* to start proceeding towards *Jumu'ah* at the time of the first *Azaan*. It is *Wajib* to stop buying and selling and other things that are contradictory to proceeding towards *Jumu'ah*, and even buying and selling on the way to *Jumu'ah* is

impermissible. It is also a severe sin to buy and sell in the *Masjid*. If the *Azaan* started while one was eating, and he fears that he will miss the *Jumu'ah*, then he should stop eating; one should go for *Jumu'ah* calmly and in a state of peace. (*Fatawa-e-Hindiyyah*, vol. 1, p. 149)

Chapter on *Eid Salah*

Question: What is the ruling regarding the *Eid Salah*?

Answer: Both *Eid Salahs* (*Eid-al-Fitr* and *Eid-ul-Adha*) are *Wajib*, but not on everyone; only upon those for whom *Jumu'ah Salah* is *Wajib*. (*Fatawa-e-Hindiyyah*, vol. 1, p. 150)

Question: What are the pre-conditions for offering both *Eid Salahs*?

Answer: The pre-conditions of *Eid Salah* are same as the pre-conditions of the *Jumu'ah Salah*; the only difference is that the *Khutbah* (sermon) is a condition for *Jumu'ah*, whereas it is a *Sunnah* for both *Eid Salahs*. If the *Khutbah* was not delivered for *Jumu'ah*, the *Jumu'ah Salah* will be invalid, but if the *Khutbah* was not delivered for *Eid Salah*, the *Eid Salah* would still be valid, but it was wrong to omit the *Khutbah*. The other difference is that the *Khutbah* of *Jumu'ah* is delivered before the *Salah*, whereas the *Khutbah* of both *Eid Salahs* is delivered after the *Salah*; it is wrong to deliver it before the *Salah*, but the *Salah* will still be valid, and there is also no need to repeat the

Khutbah. There is also no *Azaan* or *Iqamah* for *Eid Salah*; it is just permissible to say ‘الصَّلَاةُ جَامِعَةٌ’ twice. (*Fatawa-e-Hindiyyah*, vol. 1, p. 150)

Question: What are the *Mustahab* acts on the day of *Eid*?

Answer: The following are the *Mustahab* acts on the day of *Eid*:

1. Getting a haircut.
2. Cutting nails.
3. Having a bath.
4. Using Miswak.
5. Wearing nice clothes; either new or washed ones.
6. To apply fragrance.
7. To offer *Fajr Salah* in the local Masjid.
8. To go to the *Eidgaah* (place of offering *Eid Salah*) early.
9. To give *Sadaqah Al-Fitr* before the *Salah*.
10. To walk to the *Eidgah*.
11. To return via a different path.

12. To eat a few dates before setting off for *Eid-ul-Fitr Salah*.
One should eat an odd number (3,5,7 etc.) of dates. One should eat anything sweet if dates are not available. If nothing is eaten before the *Salah*, there will be no sin, but if nothing is eaten till *Isha*, he will be rebuked.
13. To express happiness.
14. To give *sadaqah* (charity) in abundance.
15. To go towards the *Eidgah* calmly and peacefully, with the gaze lowered.
16. To wish each other a blessed *Eid* is *Mustahab*. One should not utter *Takbeer* aloud on the way. (*Fatawa-e-Hindiyyah*, vol. 1, p. 150)

Eid-ul-Adha is like *Eid-ul-Fitr* in all rulings, but there are just a few differences. It is *Mustahab* on *Eid-ul-Adha* to not eat anything before the *Salah*, even if he does not do *Qurbani* (animal sacrificial), but it is not *Makruh* if he does eat something. And, he should recite *Takbeer* aloud on the way. (*Fatawa-e-Hindiyyah*, vol. 1, p. 152)

If one is going to sacrifice an animal, it is *Mustahab* to not trim the nails or have a haircut from the 1st of *Zul-Hijjah-til-Haraam* the tenth of *Zul-Hijjah*. (*Radd-ul-Muhtar*, vol. 3, p. 77)

Question: What is the method of offering *Eid Salah*?

Answer: Method of offering *Eid Salah*:

Having made the intention of offering two *Rak'ah Wajib Salah* of *Eid-ul-Fitr* (or *Eid-ul-Adha*) with six additional *Takbeers*, one will utter **الله أكبر** and raise his hands up to the ears, then fold the hands below the navel and recite *Thana*. Then he will raise the hands to the ears, utter **الله أكبر** and leave them at the sides; then raise hands to the ears again, utter **الله أكبر** and leave them by the sides; then he will raise his hands to the ears once again, utter **الله أكبر** and fold them. In short, the hands will be folded after the first and fourth *Takbeer* while they will be left at sides after the second and third *Takbeer*. In other words, the hands will be folded when something is to be recited in *Qiyam* after *Takbeer*, while they will be left at sides when nothing is to be recited. Then the *Imam* is to recite *Ta'awwuz* and *Tasmiyah* in a low voice followed by *Surah Fatihah* and another *Surah* loudly. Thereafter, he will perform *Ruku'* and *Sajdah*.

In the second *Rak'ah*, the *Imam* is to first recite *Surah Fatihah* and another *Surah* aloud. After the recitation, three *Takbeers* will be performed without folding the hands, and then *Ruku'* will be performed with the fourth *Takbeer* without raising the hands and the rest of the *Salah* will be completed as per the usual method.

It is apparent from this that there are six extra *Takbeers* in *Eid Salah*, three in the first *Rak'ah* before the *Qira'at*, and three in the second *Rak'ah* after the *Qira'at*, before the *Takbeer* of *Ruku'*. The hands will be raised for each of these six extra *Takbeers* and one should stand silent between every two *Takbeers* for the amount of time in which **اللَّهُ أَكْبَرُ** can be uttered thrice. It is *Mustahab* to recite *Surah Jumu'ah* in the first *Rak'ah* and *Surah Munafiqoon* in the second *Rak'ah*, or **سَيِّحِ اسْمَ** in the first *Rak'ah* and **هَلْ أَتَاكَ** in the second *Rak'ah*, in both *Eid Salah*. (*Durr-e-Mukhtar*, vol. 3, p. 61)

Question: How is it to embrace and shake hands after the *Eid Salah*?

Answer: It is preferable to embrace and shake hands after *Eid Salah* (as is the norm among Muslims), because it is a way of expressing happiness. (*Durr-e-Mukhtar*, vol. 3, p. 70)

Question: What is *Takbeer-e-Tashreeq*? And what are the rulings regarding it?

Answer: Uttering *Takbeer* once loudly is *Wajib* and uttering it thrice is preferable after all *Fard Salah* that are offered with the primary *Jama'at* of the Masjid from the *Fajr Salah* of 9th to the *Asr Salah* of 13th *Zul-Hijjah*. The *Takbeer* is **اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ** **وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لِلَّهِ الْحَمْدُ**. (*Tanweer-ul-Absaar*, p. 71-74)

Funeral Rites

Chapter on the deceased

Question: What are the signs of someone's last moments?

Answer: The feet becoming so floppy that one is unable to stand, the nose becoming bent, for both temples to become flat, for the skin on the face becoming hard, etc.

Questions: What should be done when someone is in their last moments?

Answer: When the time of death is near and the signs of death are apparent, it is *Sunnah* to turn the body of the dying person to the right side with the face towards the *Qiblah*. It is also permissible to let the person lie on the back with feet towards the *Qiblah*, as this is also a way of facing the *Qiblah*, but in this case, the head should be elevated. However, if turning the dying person towards the *Qiblah* causes difficulty or pain to him, then leave him lying on whatever side is comfortable and easy for him. (*Durr-e-Mukhtar*, vol. 3, p. 91)

Do *Talqeen* (i.e. Recite the *Kalimah* or the *Shahadah* in a loud voice) near the dying person (but don't tell him to recite it), until the soul has almost left the body. (*Jauharah Nayyirah*, p. 130)

You can stop reciting the *Kalimah* aloud once the dying person has recited the *Kalimah*. But if he talks after that, then do

Talqeen again (recite the *Kalimah* aloud) to make sure that his final words are **لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ**. The one doing *Talqeen* should be a pious individual; it should not be someone who is happy about this person dying. It is a very good thing for the dying person to be surrounded by pious individuals. It is also *Mustahab* to recite *Surah Yaseen*, and for there to be a fragrant smell, i.e. by using incense sticks. (*Hindiyyah, vol. 1, p. 157*)

An effort should be made to make sure that there are no pictures and no dogs in the house. If there are any in the house, they should be removed immediately because angels of mercy do not come to such a house in which these are found. At the time of his death, the attendees should be praying for the goodness of the dying person and themselves. They should not utter any bad words as the angels say آمين to whatever is uttered at that time. If you see the dying person going through difficulty due to the soul being taken out, then recite *Surah Yaseen* and *Surah Ra'd*. (*Bahar-e-Shari'at, Part 4, p. 808*)

Question: What should be done once the soul has left the body?

Answer: Once the soul has left the body, a thick cloth should be tied from below the jaw around and over the head so that the mouth does not open, the eyes should be closed, and the hands and feet should be straightened. This should be done by

a relative that can do this as gently as possible, i.e. the father or the son. (*Al-Jauharah Nayyirah*, p. 131)

This Du'a should be recited while closing the eyes:

بِسْمِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ اللَّهُمَّ يَسِّرْ عَلَيْهِ أَمْرَهُ وَسَهِّلْ عَلَيْهِ
مَا بَعْدَهُ وَأَسْعِدْهُ بِتَقَاتِكَ وَاجْعَلْ مَا خَرَجَ إِلَيْهِ خَيْرًا مِمَّا خَرَجَ عَنْهُ

Translation: In the name of Allah, and on the nation of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. O Allah عَزَّوَجَلَّ! Make his matter easy on him, and make the matters after this easy for him, and make him from the fortunate ones by means of him meeting You, and make his destination (Hereafter) better than his place of departure (the world). (*Durr-e-Mukhtar*, vol. 3, p. 97)

Then, remove the clothes that he was wearing when he died and cover his entire body with a cloth and place him on a bed or any other elevated place so that the moisture of the ground cannot reach the deceased. (*Fatawa-e-Hindiyyah*, vol. 1, p. 157)

Place some metal or wet clay, or anything else that is heavy, on his stomach to prevent it from bloating, but the object should not be too heavy as it can cause difficulty. (*Fatawa-e-Hindiyyah*, vol. 1, p. 157)

Pay back any form of loans that he may still have to pay as soon as possible. It is stated in a Hadith: 'The deceased is imprisoned in his debt'. The body should be washed, shrouded

and buried quickly, as has been emphasised in a Hadith. (*Al-Jauharah Nayyirah*, p. 131)

The neighbours, friends and relatives of the deceased should be informed regarding his death so that there is an abundance of people supplicating for him at his funeral. (*Hindiyyah*, vol. 1, p. 157)

Question: If مَعَاذَ اللَّهِ a Muslim uttered words of disbelief at the time of death, what is the ruling?

Answer: If one uttered words of disbelief at the time of death مَعَاذَ اللَّهِ, then we will avoid labelling him a disbeliever because it is possible that he lost his sanity due to the pangs of death and uttered such words in a state of unconsciousness. (*Durr-e-Mukhtar*, vol. 3, p. 96)

It is also possible that what he said was misunderstood as it is difficult for the dying person to pronounce things properly due to the difficulties of death. (*Bahar-e-Shari'at*, Part 4, p. 809)

Question: Is it permissible to recite the Quran near the deceased?

Answer: It is permissible to recite the Quran near the deceased as long as his body is fully covered. There is also nothing wrong with doing *Tasbih* and reciting other litanies. (*Radd-ul-Muhtar*, vol. 3, p. 98-100)

Question: If a woman passed away and there is baby moving inside her womb, what is the ruling?

Answer: If a woman passed away and there is baby moving inside her, then the baby will be taken out by cutting open the woman's stomach from the left side. If the woman is alive and her baby has died inside her womb and it is endangering the woman's life, then the baby will be taken out by cutting open the stomach. And, if the woman and the baby are both alive, then no matter what difficulty is being caused, it is impermissible to take the child out by cutting open the stomach. (*Fatawa-e-Hindiyyah, vol. 1, p. 157*)

Question: If a pregnant woman dies and has been buried and someone had a dream that her child has been born, can the grave be dug to check?

Answer: If a pregnant woman dies and has been buried and then someone had a dream that her child has been born, then the grave will not be dug merely based on this dream. (*Fatawa-e-Hindiyyah, vol. 5, p. 351*)

Washing the deceased

Question: What is the ruling regarding washing (giving *Ghusl* to) the deceased?

Answer: Giving *Ghusl* to the deceased is *Fard Kifayah* (communal obligation), so if some people from the community

washed the deceased, the *Fard* is fulfilled. (*Fatawa-e-Hindiyyah*, vol. 1, p. 158)

Question: What is the method of giving *Ghusl* to the deceased?

Answer: The method of giving *Ghusl* to the deceased is as follows:

Go around the washing table on which the body of the deceased will be washed with the smoke of a burning fragrance (incense stick, bukkhoor, etc.) 3, 5 or 7 times. Then lay the deceased on that table and cover the body from the belly button to the knees with a cloth. Then the one washing the body should wrap his hand in a cloth and perform *Istinja* on the deceased, and then perform the complete *Wudu* (on the deceased) as is performed for *Salah*, i.e. wash the face, the arms including the elbows, wipe the head, and then wash the feet. However, there is no initial washing of the hands to the wrists, rinsing the mouth and putting water up the nose for the deceased, but you can wet a cloth or a piece of cotton and then rub it on the teeth, jaws, lips and nostrils. If the deceased has beard hair or hair on the head, then wash them with water fragrant with hollyhock, and if that is not available, then use any pure soap; if none of these are available, then plain water will suffice. Then turn the deceased on his left side and pour warm water with jujube leaves in it on the body from head to toe, so much so that the water reaches the washing table. Then turn the deceased on his right side and do the same. If the

water heated in jujube leaves is not available, then normal warm water will suffice. Then, make the deceased sit leaning against something, and slowly rub the stomach. If something comes out, wash it away but do not repeat *Wudu* or *Ghusl* due to it. Then pour water of camphor on the body, and then finally, wipe the body with a pure cloth slowly. (*Fatawa-e-Hindiyyah, vol. 1, p. 158*)

To pour water once over the entire body is *Fard*, and thrice is a *Sunnah*. It is *Mustahab* to veil the place where *Ghusl* is being given to the deceased so that no one except those washing the body can see it. The body of the deceased can be made to lie down either facing the *Qiblah*, or feet towards the *Qiblah* or whatever way is easy. (*Fatawa-e-Hindiyyah, vol. 1, p. 158*)

Question: How should the one giving *Ghusl* to the deceased be?

Answer: The one giving *Ghusl* should be in a state of purity. If an impure person gave *Ghusl* to the deceased, the *Ghusl* would be valid, but *Makruh*. And, if someone without *Wudu* gave *Ghusl* to a deceased, it would be valid without being *Makruh*. It is better if the one giving the *Ghusl* is the closest relative of the deceased. If the relative is not there or he does not know how to wash the body, then it can be any honest and pious individual. (*Fatawa-e-Hindiyyah, vol. 1, p. 159*)

The one washing the deceased should be a trustworthy person that can give a proper *Ghusl* to the deceased, and if he sees

something good (for example, the face illuminated, or a pleasant scent came from the body), then he should tell people about it. However, if he sees something bad (for example, the face became dark, there was a bad smell from the body, or the limbs deformed), then he should not share this with anyone. However, if a deviant person died and something bad was seen during the *Ghusl* of his body, then this should be shared so people can take heed from it. (*Al-Jauharah Nayyirah*, p. 131)

Question: Who can give *Ghusl* to who?

Answer: A man should wash the body of a deceased man and a woman should wash the body of a deceased woman. If the deceased is a small boy, then a woman can wash his body as well, and a man can wash the body of a small girl. What is meant by 'small' is that it is such a child who has not reached the age of *shahwah* (lustful feelings). A woman can also give *Ghusl* to her deceased husband, if nothing that takes her out of his marriage has taken place before or after his death. (*Fatawa-e-Hindiyyah*, vol. 1, p. 160)

A husband can neither wash the body of his wife, nor touch her, but there is no prohibition for him to look at her. (*Durr-e-Mukhtar*, vol. 2, pp. 105)

Question: What is the ruling on combing the beard hair or the hair on the head of a deceased person, or trimming the nails?

Answer: To comb the beard hair or the hair on the head, or to trim, cut, or pluck any hair on the deceased person's body, or to trim the nails etc. are all *Makruh-e-Tahreemi*. The ruling is to keep the deceased in whatever state he is in. However, if a nail is broken, then it can be taken off. If the hair or the nails were trimmed, then they should be kept in the shroud of the deceased. (*Fatawa-e-Hindiyyah, vol. 1, p. 158*)

The shroud of the deceased

Question: What is the ruling regarding shrouding the deceased?

Answer: It is *Fard Kifayah* (communal obligation) to shroud the deceased. (*Fatawa-e-Hindiyyah, vol. 1, p. 160*)

Question: What is the *Sunnah* Shroud for a man?

Answer: Three pieces of cloth are *Sunnah* for a man:

1. *Lifafah* (outer wrap)
2. *Izaar* (lower garment)
3. *Qamees* (long shirt) (*Fatawa-e-Hindiyyah, vol. 1, p. 160*)

Question: What is the *Sunnah* shroud for a woman?

Answer: Five pieces of cloth are *Sunnah* for a woman:

1. *Lifafah* (outer wrap)

2. *Izaar* (lower garment)
3. *Qamees* (long-shirt)
4. *Khimar*¹ (head cover)
5. *Khirqah*² (cloth to wrap around the chest). (*Fatawa-e-Hindiyyah*, vol. 1, p. 160)

Question: What should be the length of the *Izaar*, *Qamees*, *Lifafah*, *Khimar* and *Khirqah*?

Answer: The length of a *Lifafah* (outer wrap) should be longer than the height of the deceased so that it can be tied on both sides. The length of the *Izaar* (lower garment) should be from the top of the head till the feet, i.e. shorter than the *Lifafah* by the amount that was left to be able to tie the *Lifafah*. The length of the *Qamees* (long shirt, also known as ‘*Kafni*’) should be from the neck till the knees (without a collar or sleeves), and it should be equally long at the front and back. There is a difference between the *Qamees* of a man and a woman; the *Qamees* of a man will be cut horizontally towards the shoulders, and the *Qamees* of a woman will be cut vertically towards the chest. The length of a *Khimar* (head cover) should be one and a half yards. The *Khirqah* (cloth to wrap around the

¹ Referred to as *Orhni* in Urdu

² Referred to as *Seena Band* in Urdu

chest) should be from the chest till the navel, but it is better for it to be till the thighs. (*Fatawa-e-Hindiyyah*, vol. 1, p. 160)

Question: What is the method of putting the shroud on the deceased?

Answer: The method of putting the shroud on the deceased is that after having been given *Ghusl*, the body of the deceased will be wiped with a cloth slowly, so that the shroud does not become wet. The shroud should then be fragrancd with the smoke of a burning scent (incense sticks, etc.) 1, 3, 5 or 7 times (no more than that). Then lay the shroud in such a way that the big cloth (*Lifafah*) is placed down first, then the lower garment, then the body of the deceased on top and then the *Qamees* onto the body. Then fragrance should be applied on the beard and the entire body, and then camphor (*Kaafoor*) should be put on the forehead, nose, hands, knees and feet. Then fold the lower garment, the left side first and then the right side, and then do the same with the *Lifafah* (fold the left side first and then the right side), so that the right side remains on top. Then it (*Lifafah*) should be tied from the side of the head and feet so that it does not open up. After putting the *Qamees* on the deceased woman, make a split in her hair and place the hair on the chest, over the *Qamees*. The headcover (*Khimar*) should be placed halfway through the back and then brought over the face (like a *Niqaab*) up until the chest, so its length is from the mid back till the chest, and its width is from

one ear lobe till the other ear lobe. It is baseless and against the *Sunnah* to put the *Khimar* on the deceased like people do these days by keeping it on the head as a person wore it when they were alive. Then fold the *Izaar* and *Lifafah* as you would, and then the *Khirqah* should be tied from the upper chest till the thigh. (*Fatawa-e-Hindiyyah, vol. 1, p. 161*)

Carrying the bier

Question: What are the *Sunnahs* and etiquettes of taking the funeral to the graveyard?

Answer: It is *Sunnah* for four people to carry the biers of the coffin, each one holding one corner. If only two people carried the funeral, one on the head side and one on the side of the feet, it will be *Makruh* if it was done without a need. If it was done due to a need (for example, there was not enough space for four people), then there is no harm. It is *Sunnah* to shoulder the bier from four corners one after the other, and to walk ten steps while shouldering each corner. The complete *Sunnah* is to shoulder the right corner near the head first, then the right corner towards the feet, then the left corner towards the head and then the left corner towards the feet. Walk ten steps while shouldering each corner, which will total to forty steps, as it is mentioned in a Hadith: ‘Whoever carries the bier on the shoulder and walks forty steps, forty of his major sins will be forgiven.’ It is also stated in a hadith: ‘Whoever

shoulders all four corners of the funeral, Allah عَزَّوَجَلَّ will completely forgive him.’ If a small deceased infant or a small deceased child who had just stopped drinking milk, a slightly older deceased child is carried by one person in the hands, and one by one all the people carried the body in their hands, there is no harm in this. If someone carries such a small child in his hand while on a vehicle, there is also no harm in that. And, if the deceased is bigger and older, then he can be carried on a woven bed (or something similar).

The funeral procession should travel in a fairly quick pace, but not in such a way that it jolts the deceased. It is preferable for those accompanying the funeral procession to walk behind the bier and not on the left or right side of it. And if someone is walking in front of the bier, then he should keep such a distance from the funeral procession that it does not indicate he is with the funeral. If everyone walks in front of the bier, it is *Makruh*.

It is preferable for the funeral procession to be on foot (walking), and if the bier is on a vehicle, it is still *Makruh* to travel in front of the bier, so if one is in front, he should remain in front by a good distance. It is impermissible and prohibited for women to join the funeral procession, and if a wailing woman is present, she should strictly be told off. When carrying the bier, the head side should be in front. It is not allowed to carry fire with the funeral.

Those travelling with the funeral procession should be silent. They should reflect upon death and the grave, and they should avoid worldly talk and laughter. Sayyiduna Abdullah bin Mas'ood رضي الله تعالى عنه once saw someone laughing in a funeral procession and said: "You laugh in a funeral procession; I shall never talk to you". If one wishes to do *Zikr*, he can do so in his heart, but scholars have also allowed *Zikr* out aloud in accordance with the need of the time. (*Fatawa-e-Hindiyyah, vol. 1, p. 160-162*)

Question: It is a popular belief within the general public that a husband cannot shoulder the bier of his deceased wife. What is the reality of this?

Answer: The popular belief within the general public that a husband cannot shoulder the bier of his deceased wife, nor lower her body into the grave, nor see her face, is simply incorrect. The prohibition is only regarding washing the wife's body and touching her without a barrier in between. (*Bahar-e-Shari'at, Part 4, p. 813*)

Funeral Salah

Question: What is the ruling regarding the funeral *Salah*?

Answer: The funeral *Salah* is a communal obligation (*Fard Kifayah*), i.e. if one person offers the funeral *Salah*, the obligation will be lifted from everyone else. Otherwise,

whoever was informed about the death will be sinful (if no one offered the funeral *Salah*). (*Durr-e-Mukhtar War Radd-ul-Muhtar*, vol. 3, p. 120)

Whoever rejects the obligation of the funeral *Salah* is a disbeliever (*Kafir*). (*Bahar-e-Shari'at*, Part 4, p. 825)

Question: What are the conditions of funeral *Salah*?

Answer: There are two types of conditions for the funeral *Salah*; one is in regard to the one offering the *Salah* and the other is regarding the deceased. The conditions regarding the one offering the funeral *Salah* are same as the conditions of *Salah*. As for the conditions regarding the deceased, there are a few:

1. For the deceased to be a Muslim.
2. For the body and shroud of the deceased to be pure.
3. For the body of the deceased to be present; i.e. for the entire body or most of it or half of it to be present with the head. Therefore, the funeral *Salah* of an absent body is not permissible.
4. For the bier/coffin with the body to be placed on the ground or held in the hand but close by. If the body is placed on to the back of an animal, the *Salah* will be invalid.

5. For the body to be in front of the ones offering *Salah* (towards the *Qiblah*). If it is behind them, the *Salah* will not be valid.
6. For the part of the deceased person's body to be covered that is *Fard* to cover.
7. For the body of the deceased person to be parallel to the *Imam*. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 3, p. 121-123)

Question: How many fundamental elements (*Arkaan*) of the funeral *Salah* are there?

Answer: There are two fundamental elements of the funeral *Salah*:

1. To say **الله أكبر** four times.
2. *Qiyam* (standing in *Salah*). (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 3, p. 124)

Question: How many *Sunnah Muakkadah* are there in the funeral *Salah*?

Answer: There are three *Sunnah Muakkadah* of the funeral *Salah*:

1. *Hamd* and *Thana* (to praise and glorify Allah **عَزَّوَجَلَّ**)
2. To recite *Salat* upon the Prophet.

3. To supplicate for the deceased. (*Al-Jauharah Nayyirah*, p. 137)

Question: What is the method of offering the funeral *Salah*?

Answer: The method of offering the funeral *Salah* is that after having made the intention, one will raise his hands till the ears, then utter **اللَّهُ أَكْبَرُ** while bringing the hands down. Then he will tie the hands below the navel and recite *Thana*, i.e. **سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَجَلَّ ثَنَاؤُكَ وَلَا إِلَهَ غَيْرُكَ**. Then without raising the hands, he will utter **اللَّهُ أَكْبَرُ** and recite *Salat* upon the Prophet, and it is preferable to recite the *Salat* upon the Prophet that is normally recited in *Salah*, but there is nothing wrong with reciting any other *Salat* upon the Prophet either. Then one will utter **اللَّهُ أَكْبَرُ** and recite this supplication:

**اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرْنَا وَأُنْشَأْنَا اللَّهُمَّ مِنْ أَحْيَيْتِهِ
وَمُنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ**

If the deceased had not reached the age of puberty according to Islamic law or was insane, then recite the following supplication after the third *Takbeer* for a male: **اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا**, **وَجْعَلْهُ لَنَا دُخْرًا وَاجْعَلْهُ لَنَا شَافِعًا وَمُسَقِّعًا**, and if it is a female child then recite it as: **شَافِعَةً وَمُسَقِّعَةً** and **اجْعَلْهَا**.

(*Al-Jauharah Nayyirah*, p. 137-138; *Fatawa-e-Razawiyyah*, vol. 9, p. 194)

Question: Whose funeral *Salah* will not be offered?

Answered: The funeral *Salah* of the following people will not be offered:

1. Such a rebel who revolts against the rightful Islamic ruler and is killed during this rebellion.
2. A robber that is killed while committing a robbery; he will neither be given *Ghusl* and nor will his funeral *Salah* be offered. However, a robber will be given *Ghusl* and his funeral *Salah* will be offered if he was arrested and then killed later on the order of an Islamic ruler. He will also be given *Ghusl* and his funeral *Salah* will be offered if he was captured but died due to natural causes.
3. Those who were killed whilst giving unjust protection, and even the one who was watching the spectacle and stone struck and killed him. However, if he died after those fighting separated, then his funeral *Salah* will be offered.
4. Someone who killed multiple people by way of strangling the neck.
5. Those who roam the city at night with weapons, plundering, as they are also considered robbers. If they are

killed in this state, their funeral *Salah* will also not be offered.

6. There is also no funeral *Salah* for the one who killed his own mother or father.
7. The one who was snatching someone's wealth and was killed in the process, his funeral *Salah* will not be offered either. (*Fatawa-e-Hindiyyah, vol. 1, p. 163*)

Question: Will the funeral *Salah* be offered for the one who committed suicide?

Answer: Despite it being a major sin, the funeral *Salah* of the one who committed suicide will still be offered. (*Ghunya-tul-Mutamalli, p. 584*)

Question: Who has the right to lead the funeral *Salah*?

Answer: The Islamic ruler has the right to lead the funeral *Salah*, then it is the right of the *Qadi*, then the *Imam* of *Jumu'ah*, then the local masjid *Imam*, then the next of kin (*Wali*). The local masjid *imam* being given preference over the guardian is merely *Mustahab*, that too only if he is better than the *Wali*. Otherwise, it is the right of the *Wali*. (*Fatawa-e-Hindiyyah, vol. 1, p. 163*)

Question: If someone led the funeral *Salah* without the permission of the *Wali*, while it was not his right to do so before the *Wali*, what is the ruling then?

Answer: If someone led the funeral *Salah* who did not have the right to do so before the *Wali* and he did not have the permission of the *Wali* either, then the *Wali* can repeat the funeral *Salah* if he had not been a congregant in the first one. And, if the deceased has been buried, then the *Wali* can offer the funeral *Salah* near the grave. However, if that *Imam* was more deserving than the *Wali* (i.e. he was the Islamic ruler, *Qadi*, or local Masjid *Imam*), then the *Wali* cannot repeat the *Salah*. If one *Wali* lead the funeral *Salah*, then the other *Walis* cannot repeat the *Salah*.

Anyone who missed the funeral *Salah* the first time can now offer it with the *Wali* in the case of him repeating it. Those who offered the funeral *Salah* the first time cannot offer it again with the *Wali*, as it is impermissible to offer the funeral *Salah* twice, except in the case of a non-*Wali* leading the *Salah* without the permission of the *Wali*. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 3, p. 146)

Question: If a deceased Muslim was buried without the funeral *Salah* being offered, what is the ruling?

Answer: If a deceased Muslim was buried without the funeral *Salah* being offered, then offer the *Salah* near the grave as long

as it is thought that the body has not yet began to decompose. If the soil has not been put on the grave yet, then take the body out, offer the funeral *Salah* and then bury the body. There is no fixed limit of days when it comes to offering the funeral *Salah* near the grave (i.e. till when it can be offered), as it all varies depending on the weather, the land, the body and the illness of the deceased. The body will start to decompose quickly in hot weather and wet and saline soil, and a bit later in cold weather, and in dry and non-saline land. Similarly, an overweight body will begin to decompose quicker and a thin body somewhat later. (*Durr-e-Mukhtar*, vol. 3, p. 148)

Question: How is it to offer the funeral *Salah* in the Masjid?

Answer: It is *Makruh-e-Tahreemi* to offer the funeral *Salah* in the Masjid; whether the body of the deceased is in the Masjid or outside, whether all the worshippers are in the Masjid or some, as there is a prohibition in the Hadith regarding offering the funeral *Salah* in the Masjid. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 3, p. 152-154)

Question: If a baby died straight after birth or was born dead, what is the ruling?

Answer: If a baby was born alive, (i.e. it was alive when most part of the body was out) and then it died, it will be given *Ghusl*, it will be shrouded, and its funeral *Salah* will be offered. Otherwise, it will just be bathed, wrapped up in a cloth and

buried; it will not be given *Ghusl* and *Kafan* (shroud) according to the *Sunnah* and the funeral *Salah* will not be offered, to the extent that if the head of the baby came out, and the baby was screaming, but then he died before most of the body had come out, even then his funeral *Salah* will not be offered. From the head side, up to the chest is considered most of the body, and from the feet, up to the back is considered most part of the body.

Whether the baby was born alive or deceased, whether the body is completely formed or incomplete, the baby will be given a name, and on the Day of Judgement, it will be resurrected.

Burying the deceased

Question: What is the ruling regarding burying the deceased?

Answer: It is a communal obligation (*Fard Kifayah*) to bury the deceased. It is impermissible to merely place the deceased on the ground and make a wall around him and seal it. (*Hindiyyah, vol. 1, p. 165*)

Question: What should the length, width and depth of the grave be?

Answer: The length of the grave should be equal to the height of the deceased, the width of the grave should be half the height, and the depth should be at least half the height, but it is

better for the depth to be equal to the height of the deceased. The average depth is for it to be till the chest of the deceased.
(*Radd-ul-Muhtar*, vol. 3, p. 164)

This means that the niche grave (*Lahad*) and the rectangular box grave should be of this measurement, not that it should be of this measurement from where you started digging it.
(*Fatawa-e-Hindiyyah*, vol. 1, p. 165)

Question: Who will place the deceased into the grave and how will they do it?

Answer: It is *Mustahab* to place the deceased into the grave from the *Qiblah* direction, not by placing the body towards the feet side of the grave and then putting the body in with the head going in first. Those lowering a woman into the grave should be her *Mahrams*, but if they are not there, then it can be any other relative. If there are no relatives there, then there is no harm in a pious non-relative lowering the body. Recite the following supplication when lowering the deceased into the grave: بِسْمِ اللَّهِ وَبِاللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ. Make the deceased lie on the right side and turn the face towards the *Qiblah*. After placing the deceased in the grave, open the knots of the shroud as there is no longer any need for it. There is also no harm in leaving the knots tied. After that, close the niche grave (*Lahad*) with some slabs; it is also permissible to use planks to close the grave if the land is too soft. Use stones etc. to cover any spaces

between the planks. This is the same for graves that are made like a rectangular box. If the deceased is a woman, keep the grave veiled with a cloth until the planks have been placed to seal the grave. Do not veil the grave of a man when burying him, unless there is a need for it, such as rain etc. (*Durr-e-Mukhtar*, pp. 166-168)

Question: What is the method of putting soil onto the grave?

Answer: It is *Mustahab* to put soil on the grave with both hands towards the head side thrice. The first time, recite **مِنْهَا** **خَلَقْنٰكُمْ** (We created you from the earth), the second time recite **وَفِيْهَا نُعِيْدُكُمْ** (and will take you back into it), and the third time recite **وَمِنْهَا نُخْرِجُكُمْ تَارَةً اُخْرٰى** (and will raise you again from it). Then put the rest of the soil on the grave using whatever is easy (hands, shovel, etc.), and to put more soil on the grave than which was dug out is *Makruh*. Do not make the grave flat; rather leave a hump on it like a camel hump. There is no harm in sprinkling some water on the grave; in fact, it is better to do so. The grave should be one hand span high, or slightly higher. (*Fatawa-e-Hindiyyah*, vol. 1, p. 166)

Question: How long should one wait near the grave (after burial) and what should one do while waiting?

Answer: After the burial, it is *Mustahab* to wait near the grave for the length of time it would take to slaughter a camel and distribute its meat. Staying near the grave will make the deceased feel at ease and it would make it less frightening for him to reply to the question of the *Nakirayn* (angels). And during this waiting period, people should supplicate for the deceased, seek forgiveness for him and pray for him to remain steadfast upon the questioning of the angels. It is *Mustahab* to recite the beginning and end of *Surah Baqarah*, towards the head, one should recite from **مُفْلِحُونَ** to **آلَمْ**, and towards the feet, one should recite from **إِٰمَنَ الرَّسُوْلُ** till the end of the *Surah*. (*Al-Jauharah Nayyirah*, p. 141)

Question: What things are prohibited on a grave and in a graveyard?

Answer: To sit, sleep, walk, defecate and urinate on a grave is *Haraam*. It is not permissible to use a new path made in a graveyard, whether he knows for sure that it is a new path, or he thinks it is. (*Fatawa-e-Hindiyyah*, vol. 1, p. 166)

Question: How is to designate a *Hafiz* to recite the Quran at the grave?

Answer: It is permissible to designate a *Hafiz* to recite Quran at a grave. (*Durr-e-Muhtar*, vol. 3, p. 185) i.e. as long as those reciting are not being paid for reciting, as it is impermissible to

recite the Quran in exchange for a wage and to make someone recite it in exchange for a wage. If someone wants to pay someone to recite the Quran, then he should hire him as an employee for general work and then ask him to perform this task. (*Bahar-e-Shari'at, Part 4, pp. 848*)

Question: Is it permissible to place one's *Shajarah* and *Ahd Naamah* in the grave?

Answer: It is permissible to place one's *Shajarah* and *Ahd Naamah* in the grave. It is better to make a small niche in front of the face of the deceased (towards the *Qiblah*) and put the *Shajarah* and *Ahd Naamah* in there. (*Durr-e-Mukhtar, vol. 3, p. 185*)

Question: What is the ruling regarding visiting graves?

Answer: It is *Mustahab* to visit graves; one should visit the graves once a week. It is preferable to visit the graves on either a Friday, Thursday, Saturday, or a Monday. The best day to visit though is on a Friday early in the morning. To travel in order to visit the blessed shrines of saints is permissible, and they benefit the one visiting. It is impermissible for women to visit graves. (*Radd-ul-Mukhtar, vol. 3, p. 177; Fatawa-e-Razawiyyah, vol. 9, 538*)

Question: What is the method of visiting the graves?

Answer: The method of visiting the grave is to go the deceased from the side of his feet and stand in front of the face. One

should not come to the deceased from the side of his head, as it is a form of difficulty for the deceased, i.e. the deceased should not have to turn his head to see who has arrived. Then one should recite: **السَّلَامُ عَلَيْكُمْ أَهْلَ دَارِ قَوْمٍ مُّؤْمِنِينَ أَنْتُمْ لَنَا سَلَفٌ وَإِنَّا أَنْشَاءَ اللَّهُ بِكُمْ لَا حِقُّونَ نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَفْوَ وَالْعَافِيَةَ**. Then one should recite the *Fatihah*, and if he wants to sit, he should sit at a distance which he could sit from the person when he was alive. (*Radd-ul-Muhtar*, vol. 3, p. 179)

Question: What is the ruling on wailing and crying over the deceased?

Answer: To wail, i.e. to exaggerate in the praise of the deceased and to cry loudly is *Haram* with consensus. Similarly, to scream, rip the clothing, scratch the face, pull the hair, throw dust on the head, beat the chest, to hit the hand on the thigh etc. are all acts of ignorance and *Haram*. (*Al-Jauharah Nayyirah*, p. 139)

Question: What is the ruling on doing *Talqeen* (instructing the deceased) after the burial and what is the method of doing it?

Answer: To do *Talqeen* after burial is permissible according to the *Ahl al-Sunnah*. The method of doing *Talqeen* is as it is mentioned in the Hadith in which the Messenger of Allah ﷺ said: “When one of your brothers in Islam passes away and you have buried him, then one of you should stand towards the head side of the grave and say, ‘O so and so, the son of so and

so'. He will listen but will not reply. Then say, 'O so and so, the son of so and so.' He will then sit straight. Then say, 'O so and so, the son of so and so.' He will reply: 'Tell me; Allah will have mercy on you,' but you will not be aware of him replying to you. Then say **أَذْكُرُ مَا خَرَجْتُ مِنَ الدُّنْيَا شَهَادَةً لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**

رَسُولُهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَأَنَّكَ رَضِيتَ بِاللهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ نَبِيًّا وَبِالْقُرْآنِ إِمَامًا. Translation: 'Remember that which you left the world with, i.e. bearing witness that there is none worthy of worship except Allah, and Muhammad **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** is His chosen servant and Messenger. And, that you are pleased with Allah as your Lord, Islam as your religion, Muhammad **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** as your Prophet, and the Quran as your guide.'

The *Nakirayn* (angels) will say while holding each other's hand, 'Come, why should we sit with the one who has just been taught his answers?' Somebody asked the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**, 'What if we do not know his mother's name?' He **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** replied: 'Ascribe him to Hawwa.'" (*Al-Mu'jam-ul-Kabeer Li-Tibrani, vol. 8, p. 249-250, Hadith 7979*)

Chapter on *Isal-e-Sawaab*

Question: What is the ruling on doing *Isal-e-Sawaab*?

Answer: To do *Isal-e-Sawaab*, i.e. to send the reward of reciting the Quran, Salat upon the Prophet, *Kalimah*, or any

other good deed to another person is permissible. The reward of monetary worship, bodily worship, *Fard*, and *Nafl* can be sent to others, and the deceased benefits from the reward sent by the living people. This has been mentioned explicitly in books of *Fiqh* (jurisprudence) and *Aqeedah* (beliefs), ‘*Hidayah*’ and ‘*Sharh Aqaaid Nasafi*’, which include explanations of this. So to call it an innovation is mere stubbornness. The permissibility of it is also proven from the Hadith. When the mother of Sayyiduna Sa’d رَضِيَ اللهُ عَنْهُ passed away, he said to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: ‘O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! The mother of Sa’d has passed away; what is the best form of charity?’ He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: ‘Water.’ He (Sayyiduna Sa’d) then dug a well and said, ‘this is for the mother of Sa’d.’ (Sunan Abi Dawood, vol. 2, p. 130)

It is stated in *Sahih Bukhari* and *Sahih Muslim*: “It is narrated from Sayyidatuna ‘Aaishah رَضِيَ اللهُ عَنْهَا that one man said to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: ‘My mother passed away suddenly, and I assume that if she could speak, she would give *Sadaqah* (charity). If I do *Sadaqah* on her behalf, will she receive the reward?’ He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: ‘Yes.’ (Sahih Bukhari, vol. 2, p. 102)

Question: What is the ruling regarding ‘*Teejah*’ (3rd day) and ‘*Chaleeswan*’ (40th day)?

Answer: These are different forms of doing *Isal-e-Sawaab*, and *Isal-e-Sawaab* is proven from *Shar’i* sources. As for specific days (i.e. third day, fortieth day), these specifications

are not from *Shari'ah* and neither does anyone consider them to be from *Shari'ah*. Nobody believes that the reward will only be delivered on these specific days and if it is sent on another day, then it will not be delivered. These are merely cultural norms of the time that people have stipulated for their own ease. In fact, the recitation of the Quran and other acts of goodness are done immediately after the passing of the deceased, and many people continue this from the first day (of passing) and for many days after that. So how can it be said that people consider it impermissible to do *Isal-e-Sawaab* on any of the non-specified days? This is merely a false accusation on Muslims, and a cause of depriving the deceased and the living from more reward. (*Bahar-e-Shari'at*, Part 16, p. 642)

Question: Mention some more forms of *Isal-e-Sawaab*:

Answer: Below are some forms of *Isal-e-Sawaab* prominent amongst the Muslims:

1. In the month of Rajab, in some places, special food is cooked for the *Isal-e-Sawab* of Imam Ja'far Sadiq رحمى الله عنه. This is permissible, but some people have deemed it necessary for this to be in a certain type of utensil which is baseless. There is a book regarding this too called *Dastan-e-Ajeeb* which people have read out on this occasion but the content of the book is not authentic and so should not read. Instead, *Fatihah* should be recited and *Isal-e-Sawaab* should be done.

2. In the month of *Muharram*, for the first 10 days and especially on the tenth day, *Isal-e-Sawab* is done for Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ and other martyrs of Karbala. Some recite *Fatihah* over a sweet drink, some over a rice pudding, some over sweets and some recite it over meat and chapati, and then distribute it. You can recite *Fatihah* on whatever you want, and do *Isal-e-Sawab* to the martyrs however you want, as it is *Mustahab*. Many people set up free water and drink stalls, set up free tea stalls in the winter, make *Khichrah* (a dish) and feed people, all of these cannot be ruled impermissible. Some ignorant folk consider it impermissible to do *Isal-e-Sawab* to anyone other than the martyrs of Karbala in the days of *Muharram*; this thought is incorrect. Just like *Fatihah* can be recited for everyone on other days, it can also be recited for everyone in *Muharram*.
3. In the month of *Rabi' al-Aakhir*, on the 11th day, and the 11th of every month, *Isal-e-Sawab* is done for Shaykh Abdul Qaadir Jeelani رَحْمَةُ اللهِ عَلَيْهِ. This is also a form of doing *Isal-e-Sawab*. Anytime *Fatihah* is done for Shaykh Abdul Qaadir Jeelani رَحْمَةُ اللهِ عَلَيْهِ, it is called the *Fatihah* of 'Giyarhween'.
4. On the 6th of *Rajab*, *Isal-e-Sawab* is done for Khuwajah Mu'een-ud-Deen Chishti رَحْمَةُ اللهِ عَلَيْهِ. Making food for the *Isal-e-Sawab* of the companions of the grave (*Ashaab al-*

Kahf), Sayyiduna Ghaus al-A'zam, and Sayyiduna Shaykh Ahmad Abdul Haq Rudulwi رَحْمَةُ اللهِ عَلَيْهِمَا is also permissible.

5. *Isal-e-Sawab* on the *Urs* (death anniversary) of the pious predecessors is also permissible, as the entire Quran is recited on this day and the reward is sent to these saints or the *Milad* is recited and people are advised regarding their faith. In summary, all good actions are permissible on these specified days just like they are permissible on any other day.

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would visit the martyrs of Uhud at the beginning or end of every year. However, it is also important to keep the *Urs* (death anniversaries) free of useless and absurd things. Ignorant people should be prevented from doing non-Islamic things; if they do not take heed and stop, then they will be responsible for the sins of those actions.

(Bahar-e-Shari'at, Part 16, p. 643-644)

Zakah

Question: What is meant by 'Zakah'?

Answer: *Zakah* is the wealth stipulated by the *Shari'ah* that one ceases to benefit from himself in every way and gives it for the sake of Allah into the ownership of a Muslim *Faqeer* who is neither a *Haashimi* nor a freed slave of a *Haashimi*. *(Durr-e-Mukhtar, vol. 3, p. 204-206)*

Question: When did *Zakah* become *Fard*?

Answer: *Zakah* became *Fard* in 2AH, before fasting. (*Durr-e-Mukhtar*, vol. 3, p. 202)

Question: What is the ruling on rejecting the obligation of *Zakah*?

Answer: The obligation of *Zakah* is proven from the Quran; whoever denies it is a disbeliever (*Kafir*). (*Fatawa-e-Hindiyyah*, vol. 1, p. 170)

Question: What is the reason for '*Zakah*' being called '*Zakah*'?

Answer: The literal meaning of *Zakah* is 'purity' or 'increase'. This is because *Zakah* purifies the remaining wealth and is a cause of increase in wealth. (*Durr-e-Mukhtar*, vol. 3, p. 202)

Question: Who is *Zakah Fard* upon?

Answer: *Zakah* is *Fard* upon every such sane, *Baaligh*, free Muslim in whom the following conditions are found:

1. Owner of *Nisaab* (the threshold amount).
2. The *Nisaab* must be *Naami* (appreciable).
3. The *Nisaab* must be in possession.
4. The *Nisaab* must be in excess of one's basic necessities.

5. The *Nisaab* must be free of debt (i.e. there must not be such a debt on the wealth owed to people that if he was to repay it, he would not have any *Nisaab* remaining).
6. For a year to have passed on that *Nisaab*. (*Bahar-e-Shari'at*, vol. 1, p. 875-884)

Question: What is meant by being an 'owner of *Nisaab*'?

Answer: Being an 'owner of *Nisaab*' means for a person to have 7.5 *tolas*¹ of gold or 52.5 *tolas* of silver, or money equal to that amount, or the equivalent in trade goods. (*Bahar-e-Shari'at*, vol. 1, p. 902-903)

Question: What if one gives *Zakah* before becoming the owner of *Nisaab*?

Answer: If one gave *Zakah* but became the owner of *Nisaab* later, then the wealth given will not be counted as *Zakah*. *Zakah* of that *Nisaab* will have to be given separately.

Question: What does the *Naami* wealth mean?

Answer: *Naami* wealth means wealth that increases, whether it increases in reality or it just has the potential to increase. There are three forms of this:

1. An increase in wealth due to business/trade, or

¹ Unit of measurement – One tola is equivalent to approx. 11.66gms

2. By leaving animals out in the open so that they can reproduce, or
3. The wealth is naturally appreciated in value, such as gold and silver etc. (*Fatawa-e-Hindiyyah*, vol. 1, p. 170)

For the wealth to be *Naami* (appreciable) in terms of potential means that if one wanted to increase the wealth, he could do so. (*Bahar-e-Shari'at*, vol. 1, Part 382)

Question: What are 'basic necessities'?

Answer: Basic necessities (i.e. necessities of life) refer to those things that a person generally needs in life and without them there is severe difficulty and hardship in living. For example: a house to live in, clothes to wear, a form of transport, books of Islamic knowledge, and tools related to a person's profession, etc. (*Hidayah*, vol. 1, p. 96)

Question: When will a year be completed?

Answer: The date and time on which a person became the owner of *Nisaab*, as long as the *Nisaab* remains, when that date and time comes again the following year, the year will be completed at that moment. (*Derived from; Fatawa-e-Razawiyyah*, vol. 10, p. 202)

The lunar months will be taken into consideration when calculating the passing of the year (for *Zakah*). Calculating the

passing of the year in accordance to the solar months is *Haraam*. (Derived from; *Fatawa-e-Razawiyyah*, vol. 10, p. 157)

Question: What if there is a decrease in the *Nisaab* during the year?

Answer: Only the beginning and end of a year are considered for the obligation of *Zakah*. Therefore, if the *Nisaab* is complete at the beginning of the year and is still complete at the end of the year, then any decrease in the *Nisaab* during the year does not make a difference; *Zakah* will still be given from the wealth at the end of the year. (*Fatawa-e-Hindiyyah*, vol. 1, p. 175)

However, if the entire wealth finished or was destroyed during the year in such a way that no part of it remained, then the year will no longer be counted. The year will restart on the day on which he becomes an owner of the *Nisaab*. For example, if someone became an owner of *Nisaab* on the first of *Muharram*, then in the month of *Safar* his entire wealth finished or was completely destroyed, but in *Rabi' al-awwal* he regained the *Nisaab*, then his year will restart from that date. (Derived from; *Fatawa-e-Razawiyyah*, vol. 10, p. 89)

Question: What if there was an increase in the *Nisaab* during the year?

Answer: If someone is an owner of *Nisaab* and then during the year the same type of wealth increases, then the year is not

counted separately from the start for this new wealth. Rather, the end of the year is the same for this newly acquired wealth and the old one, even if this new wealth was acquired a minute before the completion of the year; whether this wealth was acquired by means of the old wealth, as inheritance, as a gift, or any other permissible way of income. And if the new wealth is of a different category, for example he had camels and now he acquired goats, then the year will be counted separately for this new wealth. (*Bahar-e-Shari'at*, vol. 1, p. 884)

Note: Gold, silver, paper money, and trade goods are all considered the same category of wealth. (*Derived from; Fatawa-e-Razawiyyah*, vol. 10, 210)

Question: If there are different types of wealth from the same category, how will *Zakah* be calculated?

Answer: If they are all different types of wealth and none of them reaches the requirement of *Nisaab* alone, then all of these types of wealth (i.e. gold, silver, trade goods, paper money) will be added together to get the value of the entire wealth. Then the *Zakah* will be calculated according to the *Nisaab* that is most beneficial for poor people. For example, if more *Zakah* is due when all the different types of wealth are considered to be silver, then *Zakah* will be calculated according to the *Nisaab* of silver. And if more *Zakah* will be due when all types of wealth are considered to be gold, then *Zakah* will be calculated according to the *Nisaab* of gold. If the *Nisaab* is equal for both,

gold and silver, then *Zakah* will be calculated for that one which is most commonly given in that time and place. If both are commonly given equally as well, then the one giving *Zakah* has a choice to give *Zakah* according to the *Nisaab* of gold, or the *Nisaab* of silver.

Question: What are the types of wealth upon which *Zakah* is due?

Answer: There are three types of wealth upon which *Zakah* is due:

1. Gold/silver (paper money is included in this type)
2. Trade goods
3. Saaimah – i.e. animals that are left out to graze. (*Fatawa-e-Hindiyyah, vol. 10, pp. 161*)

Question: Is *Zakah* necessary on jewellery that is worn?

Answer: Yes! It is *Fard* to give *Zakah* on jewellery that is worn. (*Durr-e-Mukhtar War-Radd-ul-Muhtar, vol. 3, p. 270*)

Question: *Zakah* must be given on trade goods - what is meant by 'trade goods'?

Answer: Trade goods refer to the wealth that is bought with the intention of selling. If one made the intention of selling it after having bought the goods or inheriting it, then that will no

longer be considered as trade goods. (*Derived from; Radd-ul-Muhtar, vol. 3, p. 221*)

Question: Will *Zakah* be necessary on the profit gained from the trade goods or the wealth itself?

Answer: *Zakah* will neither be *Fard* on only the profit nor only on the wealth itself, rather, it will be *Fard* on both upon the completion of the year; the profit gained and the stocked trade goods. (*Fatawa-e-Razawiyyah, vol. 10, p. 158*)

Question: Is it necessary to give *Zakah* every year?

Answer: *Zakah* will become *Wajib* every year if the trade goods and other types of wealth combined make up the *Nisaab* and if the other conditions of *Zakah* being *Wajib* are fulfilled. (*Derived from; Fatawa-e-Razawiyyah, vol. 10, p. 155*)

Question: Is *Zakah* due on a rented-out shop?

Answer: There is no *Zakah* on shops. (*Durr-e-Mukhtar War-Radd-ul-Muhtar, vol. 3, p. 217*)

Question: Is *Zakah* due on a rented-out house?

Answer: There will be no *Zakah* on the houses on rent, even if they are worth 50 million. However, it will still be necessary to pay *Zakah* on the profit gained if it totals up to the *Nisaab* alone or with addition to other types of wealth, and if all the

other conditions of *Zakah* are met. (*Fatawa-e-Razawiyyah*, vol. 10, p. 161)

Question: What is ruling of *Shari'ah* if someone is the owner of the *Nisaab* but he is in debt?

Answer: If one is the owner of *Nisaab* but has so much debt that if he was to pay it back, he would no longer be an owner of *Nisaab*, then *Zakah* will not be *Wajib* on him. (*Bahar-e-Shari'at*, vol. 1, Part 5, p. 878)

Question: How will one pay *Zakah* on wealth he has loaned to someone else?

Answer: There are three types of loans: 1) Strong loan 2) average loan 3) weak loan

Below are the definitions and rulings for each:

1. Strong loan – This is a loan that one has given to someone, or trade goods that one has sold on credit, or if he bought a house or some land with the intention of selling it then put it on rent and that rent is still not paid to him by the tenant.

The ruling of this is that *Zakah* will become *Fard* on it every year, but he will only have to pay it if he has received at least a fifth of the *Nisaab* back, in which case, he will have to give *Zakah* on that fifth. For example, if £500 is the

Nisaab, then when he has received a fifth of it (£100), then he will give *Zakah* of a 40th of that, which is £2.50. However, it is easier to pay *Zakah* on this yearly.

2. Average loan – This is the outstanding payment due for something that is wealth but not trade goods (e.g if someone sold a bed or a chair of his house and the payment is still due on the purchaser).

The ruling of this is that *Zakah* is also *Fard* on this, but he will only have to pay it when he has receives the entire amount of the *Nisaab*.

3. Weak loan – This is the payment in exchange for something that is not considered wealth. For example, *Mahr*, or the rent of a house or a shop (as the rent paid is not in exchange for the house/shop itself, but for the benefit attained from it).

The ruling of this is that the *Zakah* of the previous years is not *Fard*. Once one has received this payment and all the other conditions of *Zakah* are fulfilled along with a year passing on it, then *Zakah* will become *Fard*.

Masarif of Zakah

Question: What are the *Masarif* of *Zakah*, i.e. who can *Zakah* be given to?

Answer: *Zakah* can be given to the following people:

1. *Faqeer*
2. *Miskeen*
3. *'Aamil*
4. *Riqaab*
5. *Ghaarim*
6. *Fee Sabeelillah*
7. *Ibn-e-Sabeel. (Fatawa-e-Hindiyyah, vol. 1, p. 187)*

Question: Who is a *Faqeer*?

Answer: A *Faqeer* is someone who has some wealth, but not the amount that would reach the minimum requirement of *Nisaab*. Or, he may have enough wealth that reaches the minimum requirement of *Nisaab*, but it is overcome by his basic necessities. Similarly, if one is in debt, and if he was to pay back his debt, the *Nisaab* would not remain, then he is a *Faqeer*, even though he may have wealth totalling many *Nisaabs*. (*Radd-ul-Muhtar*, vol. 3, p. 333, *Bahar-e-Shari'at*, vol. 1, p. 924)

Question: Who is a *Miskeen*?

Answer: A *Miskeen* is someone who has nothing, so much so that he needs to ask people for his food and clothes. Asking

from people is *Halal* for him. It is *Haram* for a Faqeer to ask from people, without a need. (*Fatawa-e-Hindiyyah*, vol. 1, p. 187)

Question: Who is an '*Aamil*'?

Answer: An '*Aamil*' is someone who has been appointed by the Islamic ruler to collect *Zakah* and '*Ushr*'. (*Fatawa-e-Hindiyyah*, vol. 1, p. 187)

Question: Who is a *Ghaarim*?

Answer: A *Ghaarim* is someone who is in debt; i.e. he has so much debt on him that after paying back the debt, the minimum requirement of *Nisaab* will not remain, even if other people also owe him money but he does not have the power to take it back. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 3, p. 335; *Bahar-e-Shari'at*, vol. 1, part. 5, p. 926)

Question: What is meant by '*Fee Sabeelillah*'?

Answer: '*Fee Sabeelillah*' means to spend in the way of Allah. For example, if a needy person wants to go for *Jihaad* but he does not have a ride or any provisions for the journey, then *Zakah* can be given to him, as this is spending in the way of Allah, even though he may be able to earn for himself. Similarly, *Zakah* can also be given to a student of Islamic knowledge or someone who wishes to study it. In fact, a student of knowledge can even ask for *Zakah*, as long as he has dedicated himself solely to seeking knowledge, even though he

may be able to earn for himself. (*Fatawa-e-Hindiyyah*, vol. 1, p. 188)

Question: What is meant by ‘*Ibn-e-Sabeel*’?

Answer: *Ibn-e-Sabeel* refers to such a traveller who has no wealth left during the journey. He can take *Zakah*, even if he has wealth at home. But he should only take the amount he needs to fulfil his need; he cannot take more than that. And, if he can get a loan, then it is better for him to get a loan. (*Bahar-e-Shari’at*, vol. 1, part. 5, p. 932)

Question: Is it a condition for the above categories of people to be *Faqeer* to be able to take *Zakah*?

Answer: Regarding the aforementioned categories of people who can take *Zakah*, it is also a condition for them to be a *Faqeer*, except an ‘*Aamil*’, as it is not a condition for him to be a *Faqeer*, and *Ibn-e-sabeel* (traveller), for even if he is rich, he will be considered a *Faqeer* at that moment. Other than that, *Zakah* cannot be given to anyone else that is not a *Faqeer*. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 3, p. 344-349-350; *fatawa-e-Razawiyyah*, vol. 10, p. 109)

Question: Who can *Zakah* not be given to?

Answer: *Zakah* cannot be given to the following Muslims, even if they are *Faqeer*:

1. *Sadaat* and the rest of *Banu Haashim*.
2. To one's ascendant; i.e. whose child the one giving *Zakah* is. Such as mother, father, grandmother, grandfather.
3. To one's descendant; i.e. those who are his own children. Such as son, daughter, grandson, granddaughter, etc.
4. A husband and wife cannot give *Zakah* to each other.
(Derived from; *Fatawa-e-Razawiyyah*, vol. 10, p. 110)

Question: Who are the *Banu Haashim*?

Answer: *Banu Haashim* and *Banu Abdul Muttalib* refer to five families: the offspring of Ali, the offspring of Abbas, the offspring of Ja'far, the offspring of Aqeel and the offspring of Haaris bin Abdul Muttalib. As for those who did not assist the Messenger of Allah ﷺ, for example Abu Lahab, a disbeliever who was the son of Sayyiduna Abdul Muttalib, their offspring will not be considered to be from the *Banu Haashim*. (*Fatawa-e-Hindiyyah*, vol. 1, p. 189; *Bahar-e-Shari'at*, vol. 1, part. 5, p. 931)

Question: Which relatives can *Zakah* be given to?

Answer: The following relatives can be given *Zakah* as long as they are eligible for receiving *Zakah*:

1. Sister

2. Brother
3. Paternal uncle
4. Paternal Aunt
5. Maternal Aunt
6. Maternal Uncle
7. Daughter-in-law
8. Son-in-law
9. Stepfather
10. Stepmother
11. Stepchildren from the husband
12. Stepchildren from the wife. (*Derived from; Fatawa-e-Razawiyyah, vol. 10, p. 110*)

Question: How is it to give *Zakah* to a disbeliever?

Answer: *Zakah* will not be valid if given to a disbeliever.
(*Derived from; Fatawa-e-Razawiyyah, vol. 10, pp. 290*)

Question: How is it to give *Zakah* to Islamic institutions of learning?

Answer: If it is an Islamic learning institute of the *Ahl al-Sunnah* (not of the deviants), then *Zakah* can be given to them on the condition that the management keeps the *Zakah* separate and uses it solely for the expenditure related to *Faqeers*; it cannot be used to pay wages of teachers and other employees. It also cannot be used on building and construction expenses of the institute, neither can it be used to make the food for those students that eat at the institute (as this is a form of *Ibahah*, i.e. allowing someone to partake in something, but *Tamleek*, i.e. transferring complete ownership, is necessary in *Zakah*). However, it is permissible to give money to students that eat at the institute with the intention of giving them *Zakah*, and then they can give that money willingly to the institute as a payment for the food. If money is given to someone eligible of receiving *Zakah* with the intention of giving them *Zakah*, then he can willingly give it back to the institute (as a donation), and then that money can also be used to pay the wages of teachers and employees, and for other expenditures of the institute as well. (*Fatawa-e-Razawiyyah*, vol. 10, p. 254)

Question: If someone has some goods equivalent to the value of *Nisaab* in excess of his basic necessities, what is the ruling in regards to giving him *Zakah*?

Answer: If someone has such goods in excess of his basic necessities that are neither growable wealth (*Maal Naami*), nor

trade goods, and they are equal to 52.5 *tolas* of silver, then it is not permissible to give him *Zakah*, even if it is not *Wajib* upon him to give *Zakah*. (*Derived from; Bahar-e-Shari'at, vol. 1, p. 929*)

Question: What are the conditions for *Zakah* to be fulfilled properly?

Answer: There are two conditions for *Zakah* to be fulfilled properly:

1. Intention
2. To transfer the ownership of *Zakah* to the one who is eligible of receiving it.

Question: What if one forgot to make an intention when giving *Zakah*?

Answer: If he gave such wealth as *Zakah* that he had already separated for the intention of giving as *Zakah*, then the *Zakah* will be valid and fulfilled, even if he did not focus on the intention of giving *Zakah* when he gave it. If this was not the case, then as long as the wealth is still with the recipient, the one who gave the *Zakah* can make the intention of *Zakah*. If the wealth given as *Zakah* is no longer with the recipient, then that will be considered as voluntary charity (*Sadaqah*), and he cannot make the intention of *Zakah* now. (*Durr-e-Mukhtar, vol. 3, p. 222-224*)

Question: Can *Zakah* be paid in instalments or does it have to be paid off all at once?

Answer: If one wants to pay the *Zakah* before a complete year has passed on the wealth, then he can pay it off in instalments or all at once. However, if a complete year has passed and *Zakah* has become *Fard*, then it is *Wajib* to pay the *Zakah* immediately; delaying it would make one sinful, and therefore it must be paid off all at once. (*Derived from; Fatawa-e-Razawiyyah, vol. 10, p. 75*)

Question: Must the one receiving *Zakah* know that he is being given *Zakah*?

Answer: It is not necessary for the one receiving *Zakah* to know that he is being given *Zakah*. Rather, it is based upon the intention of the one giving *Zakah*. (*Ghamz 'Uyoon-ul-Basa'ir, vol. 1, p. 447*)

Therefore, if the one giving *Zakah* said that he was giving a gift or *Eid* money, it will be valid as long as he had the intention of giving *Zakah*.

Question: Will *Zakah* be fulfilled if a bank takes a cut out of one's wealth for *Zakah*?

Answer: In the case of the bank taking a portion of one's wealth for the purpose of *Zakah*, the conditions of *Zakah* are not fulfilled. For example, giving the ownership of *Zakah* to

the recipient, as the majority of the wealth of *Zakah* is spent in such a way that no one is made the owner of that wealth. Therefore, *Zakah* will not be valid. (*Waqar-ul-Fatawa*, vol. 2, p. 414)

Zakah of Animals

Questions: How many types of animals is *Zakah Wajib* upon?

Answer: *Zakah* is *Wajib* on three types of animals:

1. Camels
2. Cows
3. Goats. (*Fatawa-e-Hindiyyah*, vol. 1, p. 177)

Note: If the animals fit the definition of trade goods, then their *Zakah* will be calculated as trade goods.

Question: What is meant by *Saaima*?

Answer: Those animals that graze on open land for the majority of the year and where the purpose of this grazing is to increase milk production, reproduction, and to fatten the animals are referred to as *Saaima* animals and it is necessary to give *Zakah* on them. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 3, p. 232-234)

Question: How will *Zakah* of camels be calculated?

Answer: The details of *Zakah* on camels is as follows:

- ❖ The minimum requirement of *Nisaab* for camels is five - *Zakah* is not *Wajib* on less than five camels.
- ❖ The *Zakah* of 5 to 25 camels will be given in such a way that for every 5 camels, a one-year old male or female goat will be given as *Zakah*. The number of camels in between two *Nisaabs* will not be counted in *Zakah*. For example, after 5 camels, if there are 1,2,3 or 4 additional camels, *Zakah* will not be given on those extra camels, but once the total number of camels reaches 10, then *Zakah* will be given on all 10.
- ❖ The *Zakah* of 25-35 camels is to give a one-year-old female camel that is in its second year of life. (*Fatawa-e-Hindiyyah*, vol. 1, p. 177)

The detail regarding camels beyond 35 can be found in books like *Bahar-e-Shari'at*.

Question: How will the *Zakah* of cows be calculated?

Answer: The details of the *Zakah* of cows and buffalos is as follows:

- ❖ The minimum requirement of *Nisaab* of cows and buffalos is 30. There is no *Zakah* on less than 30 cows and buffalos.

- ❖ The *Zakah* on 30 to 39 cows and buffalos is a one-year-old male or female calf.
- ❖ The *Zakah* on 40 to 59 cows and buffalos is a two-year old male or female calf.
- ❖ On 60, the *Zakah* will be two one-year old male or female calves.
- ❖ On 70, the *Zakah* will be one one-year old and one two-year old male or female calves.
- ❖ On 80, the *Zakah* will be two two-year old male or female calves. (*Durr-e-Mukhtar*, vol. 3, p. 341)

For more details, refer to *Bahar-e-Shari'at*.

Question: How will the *Zakah* of goats be calculated?

Answer: The *Zakah* of goats, does, rams and sheep will be calculated as follows:

- ❖ The minimum requirement of *Nisaab* on goats etc. is 40. So, there is no *Zakah* on less than 40 goats, sheep etc.
- ❖ The *Zakah* on 40 to 120 goats and sheep etc. is a one-year-old goat or doe.
- ❖ On 121 to 200, the *Zakah* is two one-year old goats or does.

- ❖ On 201 to 399, the *Zakah* is three one-year old goats or does.
- ❖ On 400, the *Zakah* is four one-year old goats or does.
- ❖ After this, one goat or doe will be added in *Zakah* for every additional hundred. (*Fatawa-e-Hindiyyah, vol. 1, p. 178*)

Question: What is the ruling on the *Zakah* of a horse, donkey and a mule?

Answer: It is not *Wajib* to give *Zakah* on a horse, donkey and a mule, even if they are grazing livestock. However, if they are trade goods, then *Zakah* will be *Wajib* on them. (*Derived from; Durr-e-Mukhtar, vol. 3, p. 244*)

Chapter of *Ushr*

Question: What is *Ushr*?

Answer: The *Zakah* that is paid on produce that is grown from the earth in order to earn benefit is called *Ushr*. (*Fatawa-e-Hindiyyah, vol. 1, p. 185*)

Question: Which agricultural produce is *Ushr Wajib* upon?

Answer: All such produce from which it is intended to gain benefit from the land; that can be grains, fruits, vegetables etc. For example: in grains, all things such as wheat, rice,

sugarcane, cotton, millet, pearl millet, nuts, corn, sunflower, rye, mustard etc.

In fruits, all things such as melon, mango, guava, orange, apple, pomegranate, pear, papaya, coconut, watermelon, lemon, apricot, peach, dates, prune, pineapple, grapes, plum etc.

In vegetables, all things such as cucumber, gourd, okra, potato, tomato, green chilli, capsicum, mint, different types of cucumbers, cauliflower, turnip, carrot, beetroot, peas, onion, garlic, spinach, coriander, and the different types of spinach, fenugreek and eggplant.

It is *Wajib* to give '*Ushr* (a tenth) or half '*Ushr* (a twentieth) of the produce of all of the above-mentioned fruits/vegetables.

(Fatawa-e-Hindiyyah, vol. 1, pp. 185)

Question: On which agricultural produce is '*Ushr* not *Wajib*?

Answer: '*Ushr* is not *Wajib* upon all such produce from which there is no intention to gain benefit/profit of the land. For example: Firewood, grass, reeds, tamarisk (the plant used to make baskets), date leaves, etc. As well as these, all types of vegetables and fruit seeds, as the intended purpose of harvesting seeds is the vegetable/fruit, not the seeds themselves. And there is also no '*Ushr* on seeds used for medicine, such as the seeds of Boswellia, Fenugreek and Fennel flower. Similarly, those things that are subsidiary to the land, such as trees and whatever comes out from trees.

However, if there is an intention to gain a profit from the land by selling grass, tamarisk etc., and some parts of the land are left vacant for these things, then 'Ushr will be *Wajib*. There is no 'Ushr on the plants of cotton and eggplant, but there is 'Ushr from the cotton and eggplant produced by these plants. (*Fatawa-e-Hindiyyah*, vol. 1, p. 186; *Durr-e-Mukhtar*, vol. 3, p. 315)

Question: What is the minimum amount of grains, fruit and vegetables on which 'Ushr will be *Wajib*?

Answer: There is no minimum amount on which 'Ushr will become *Wajib*. In fact, 'Ushr (a tenth) or half-'Ushr (a twentieth) will be *Wajib* on whatever amount of grain, fruit, and vegetable is produced. (*Fatawa-e-Hindiyyah*, vol. 1, p. 186)

Question: If the owner of the produce is a child or an insane person, will it be necessary to give 'Ushr from his land as well?

Answer: 'Ushr is given on the produce of the land, therefore, it does not matter who the owner of the produce is, even if it is a child or an insane person, he will give 'Ushr. (*Fatawa-e-Hindiyyah*, vol. 1, p. 185)

Question: Is 'Ushr forgiven for the one who is in debt?

Answer: 'Ushr is not forgiven for the one who is in debt. (*Durr-e-Mukhtar*, vol. 3, p. 314)

Question: Is *'Ushr Wajib* on a *Shar'i Faqeer* (poor person) as well?

Answer: Yes! *'Ushr* is also *Wajib* on a *Shar'i Faqeer*, because the cause of *'Ushr* becoming *Wajib* is the actual produce attained from the farmable land. It does not matter whether the owner is poor or rich. (*Al-'Inayah Wal-Kifayah*, vol. 2, p. 188)

Question: Is it a condition for a year to pass for *'Ushr* to become *Wajib*?

Answer: It is not a condition for a year to pass for *'Ushr* to become *Wajib*. In fact, *'Ushr* will be *Wajib* on the produce of the land every time the land is harvested. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 3, p. 313)

Question: Various methods are used to irrigate the fields, so is a tenth (*'Ushr*) *Wajib* on all types of fields?

Answer: The rule regarding this is the following:

- ❖ A tenth (*'Ushr*) is *Wajib* on the field that is irrigated by water from the rain, a river or the gutter (i.e. without paying for the water).
- ❖ A twentieth (half-*'Ushr*) is *Wajib* on the field that is irrigated by buckets or one's own tube well.
- ❖ If the water from the river or a tube well was paid for, i.e. the water belongs to someone else and was bought from

them to irrigate the land, then a twentieth (half- 'Ushr) will be *Wajib*.

- ❖ If a field is irrigated using rainwater on some days, and using the tube well on some days, then a tenth ('Ushr) will be *Wajib* if it is irrigated by rainwater on majority of the days. Otherwise, a twentieth (half-'Ushr) will be *Wajib*.
(*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 3, p. 216)

Question: Who will have to pay the 'Ushr of the field that has been rented out?

Answer: The farmer will pay for the 'Ushr of such a land. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 3, p. 314)

Question: If someone gave the field to two people, which one will pay the 'Ushr?

Answer: Both will have to pay the 'Ushr. (*Radd-ul-Muhtar*, vol. 3, p. 327)

Question: Is there any 'Ushr on the produce that is grown at home or in the graveyard?

Answer: There is no 'Ushr on the produce that is grown at home or in the graveyard. (*Durr-e-Mukhtar*, vol. 3, p. 320)

Question: Will 'Ushr be paid from the entire produce, or just on the profit, i.e. after taking out the expenses?

Answer: A tenth ('*Ushr*) or a twentieth (half-'*Ushr*) will be paid from the entirety of the produce on which a tenth ('*Ushr*) or a twentieth (half-'*Ushr*) is *Wajib*. You will not take out the expenses of the animals, workers, security, fertiliser, and other chemicals, etc. first and then pay '*Ushr* or a twentieth (half-'*Ushr*) on the produce left over; that is incorrect. (*Durr-e-Mukhtar*, vol. 3, p. 317)

Question: Can a cash equivalent be given for '*Ushr* or is it necessary to give crops?

Answer: Both ways are permissible; one can either separate a tenth ('*Ushr*) of the crops from the entire produce or give its amount in cash. (*Fatawa-e-Mustafawiyh*, p. 298)

Question: Who will the '*Ushr* be given to?

Answer: '*Ushr* is the *Zakah* of agricultural produce, therefore, it will be given to those people who *Zakah* can be given to. (*Fatawa-e-Khaniyah*, vol. 1, p. 132)

Sadaqah Al-Fitr

Question: What is *Sadaqah Al-Fitr*?

Answer: The *Wajib Sadaqah* (obligatory charity) that is given after *Ramadan* before offering the *Eid Salah* is called *Sadaqah Al-Fitr*.

Question: Who is *Sadaqah Al-Fitr* *Wajib* upon?

Answer: *Sadaqah Al-Fitr* is *Wajib* upon every free Muslim who is an owner of *Nisaab*, and whose *Nisaab* is in excess of his basic necessities. (*Durr-e-Mukhtar*, vol. 3, p. 365)

Question: On whose behalf will the owner of the *Nisaab* pay *Sadaqah Al-Fitr*?

Answer: The owner of *Nisaab* (male) will pay *Sadaqah Al-Fitr* on behalf of his small children, and any insane offspring that he may have (even if they are adults). However, if the children or the insane offspring are the owners of *Nisaab*, then he will pay *Sadaqah Al-Fitr* from their wealth. (*Fatawa-e-Hindiyyah*, vol. 1, p. 192)

Question: What is the time in which *Sadaqah Al-Fitr* becomes *Wajib*?

Answer: *Sadaqah Al-Fitr* becomes *Wajib* as soon as the dawn appears on the *Eid* day. Therefore, if someone died before the dawn began, or he was rich but became poor before the break of dawn, or a disbeliever (*Kafir*) became a Muslim after the dawn, or a child was born after the dawn, or a person became rich after the dawn, then in all these cases, *Sadaqah Al-Fitr* has not become *Wajib*.

And, if someone died after the dawn began, or a *Kafir* became Muslim before the break of dawn, or a child was born before

dawn, or one who was poor became rich before dawn, then in all these cases, *Sadaqah Al-Fitr* has become *Wajib*. (*Fatawa-e-Hindiyyah*, vol. 1, p. 92)

Question: What is the difference between *Zakah* and *Sadaqah Al-Fitr* being *Wajib*?

Answer: In *Zakah*, it is a condition for an adult to be sane, and a year to have passed on appreciable (*Naami*) wealth, whereas, these are not the conditions for *Sadaqah Al-Fitr*. Therefore, if one has extra goods/wealth at home, and that wealth is not growable (*Naami*), but it reaches the value of *Nisaab*, then *Sadaqah Al-Fitr* will be *Wajib*. (*Derived from; Durr-e-Mukhtar*, vol. 3, p. 265-214-207)

Question: Is it also a condition of *Sadaqah Al-Fitr* to make an intention and to make a Muslim *Faqeer* the owner of it?

Answer: Yes! It is a condition of *Sadaqah Al-Fitr* to make an intention and to make a Muslim *Faqeer* the owner of the *Sadaqah* given. (*Radd-ul-Muhtar*, vol. 3, p. 380)

Question: Is it *Wajib* on the mother to give *Sadaqah Al-Fitr* on behalf of the children if they do not have a father?

Answer: It is not *Wajib* on the mother to give *Sadaqah* on behalf of the children if they have no father. In fact, if the children do not have a father, it is *Wajib* on the paternal grandfather to give *Sadaqah Al-Fitr* on behalf of his

grandchildren, as long as the children are not wealthy. (*Durr-e-Mukhtar*, vol. 3, p. 368)

Question: If one did not fast in the month of *Ramadan*, will he still have to give *Sadaqah Al-Fitr*?

Answer: It is not a condition to fast for *Sadaqah Al-Fitr* to become *Wajib*. Therefore, if one did not fast in *Ramadan* due to an illness, travelling, old age, or **مَعَاذَ اللَّهِ** even without any reason, then he will still have to pay *Sadaqah Al-Fitr*. (*Durr-e-Mukhtar*, vol. 3, p. 367)

Question: If a baby was born on the night of *Eid*, will it be necessary to pay *Sadaqah Al-Fitr* on his behalf?

Answer: Yes, it is necessary to give *Sadaqah Al-Fitr* on behalf of a child that was born on the night of *Eid*, because *Sadaqah Al-Fitr* becomes *Wajib* as soon as the dawn appears. However, if the child was born after the dawn had begun, then it will not be *Wajib* to give *Sadaqah Al-Fitr* on his behalf. (*Fatawa-e-Hindiyyah*, vol. 1, p. 192)

Question: If some guests had come to someone's house on *Eid*, will the host pay for their *Sadaqah Al-Fitr*?

Answer: The *Sadaqah Al-Fitr* of guests will not be paid by the host. If they are owners of *Nisaab*, they will pay for their own *Sadaqah Al-Fitr*. (*Fatawa-e-Razawiyyah*, vol. 10, 296)

Question: If a wife gives *Sadaqah Al-Fitr* on behalf of her husband without his permission, will the *Sadaqah Al-Fitr* be valid?

Answer: If a wife gives *Sadaqah Al-Fitr* on behalf of her husband without his permission, *Sadaqah Al-Fitr* will not be valid unless there was a clear indication that he has given the permission. (*Fatawa-e-Hindiyyah, vol. 1, p. 193*)

Question: If a husband gives *Sadaqah Al-Fitr* on behalf of his wife or his adult children without their permission, what is the ruling?

Answer: If a husband gives *Sadaqah Al-Fitr* on behalf of his wife or adult children without their permission, then *Sadaqah Al-Fitr* will be valid as long as they are in his care (i.e. they live with him and he pays for their expenditure). (*Durr-e-Mukhtar War-Radd-ul-Muhtar, vol. 3, p. 370*)

Question: What is the amount of *Sadaqah Al-Fitr*?

Answer:

1. Half a *Saa'* of wheat, or its flour, or its *Sattu* (flour made from roasted grains). Or,
2. One *Saa'* of dates, or raisins, or barley (or its flour, or its *Sattu*).

3. If one wants to give *Sadaqah Al-Fitr* in something other than these four things (Wheat, Barley, Dates, Raisins), for example: rice, corn, millet, or any other grain or anything else, then he must take into account its value, i.e. whatever he gives must be equal to the value of half a *Saa'* of wheat or one *Saa'* of barley. (*Bahar-e-Shari'at, Part 5, p. 939*)

Note: In kilograms, half a *Saa'* is equal to 1.92 kg, and one *Saa'* is equal to 3.84 kg.

Question: What is the best time to pay *Sadaqah Al-Fitr*?

Answer: It is best to give *Sadaqah Al-Fitr* after the dawn has appeared on the day of *Eid* and before going to offer the *Eid Salah*. (*Durr-e-Mukhtar War-Radd-ul-Muhtar, vol. 2, p. 376*)

Question: If one has paid *Sadaqah Al-Fitr* before *Eid* in *Ramadan*, what is the ruling?

Answer: If one has paid *Sadaqah Al-Fitr* before *Eid Al-Fitr*, it is permissible to do so. In fact, if one paid *Sadaqah Al-Fitr* even before *Ramadan*, it is also permissible. (*Fatawa-e-Hindiyyah, vol. 1, p. 193-192*)

Question: Who can *Sadaqah Al-Fitr* be given to?

Answer: *Sadaqah Al-Fitr* can be given to whoever *Zakah* can be given to. (*Fatawa-e-Hindiyyah, vol. 1, p. 192-193*)

Therefore, whoever *Zakah* can be given to, *Sadaqah Al-Fitr* can also be given to him, and whoever *Zakah* cannot be given to, *Sadaqah Al-Fitr* can also not be given to him. (*Fatawa-e-Hindiyyah, vol. 1, p. 194*)

Fasting

Question: What is the *Shar'i* meaning of fasting?

Answer: For a Muslim to purposefully abstain from eating, drinking and intercourse from the beginning of dawn until the sunset while intending to worship is referred to as fasting in *Shari'ah*. (*Fatawa-e-Hindiyyah, vol. 1, p. 194*)

Question: How many types of fasts are there?

Answer: There are 5 types of fasts:

1. *Fard*
2. *Wajib*
3. *Nafl*
4. *Makruh-e-Tanzeehi*
5. *Makruh-e-Tahreemi*. (*Fatawa-e-Hindiyyah, vol. 1, p. 194*)

Question: What are the *Fard* fasts?

Answer: There are two types of this:

1. Specified *Fard*. E.g. The fasts of *Ramadan*
2. Non-specified *Fard*. E.g. The *Qada* fasts of *Ramadan*.
(*Fatawa-e-Hindiyyah*, vol. 1, p. 194)

Question: What are the *Wajib* fasts?

Answer: This also has two types:

1. Specified *Wajib*. E.g. a specified vow.
2. Non-specified *Wajib*. E.g. a general vow. (*Fatawa-e-Hindiyyah*, vol. 1, p. 194)

Question: What are the *Nafl* fasts?

Answer:

- ❖ ‘*Ashura* – i.e. the fast of the 10th of *Muharram* along with the fast of the 9th.
- ❖ The fast of the 13th, 14th, and 15th of every month.
- ❖ The fast of the day of ‘*Arafah*.
- ❖ The fast on the day of Monday and Thursday.
- ❖ The six fasts of *Shawwal*
- ❖ Fasting of *Dawood* ﷺ – i.e. fasting every successive day.

Some of these are *Mustahab* and some are *Sunnah*. (*Fatawa-e-Hindiyyah, vol. 1, p. 194*)

Question: What fasts are *Makruh-e-Tanzeehi*?

Answer: The following fasts are *Makruh-e-Tanzeehi*:

1. To fast only on the day of Saturday.
2. To fast on the day of *Nowruz* and *Mehregan*.
3. Lifelong fast (to fast every day).
4. Fast of silence (To keep a fast of not talking).
5. Joint fasts (to fast on multiple days without doing *iftar* in between). (*Fatawa-e-Hindiyyah, vol. 1, p. 194*)

Question: What are the *Makruh-e-Tahreemi* fasts?

Answer: To fast on the days of *Eid* and the days of *Tashreeq*. (*Fatawa-e-Hindiyyah, vol. 1, p. 194*)

Chapter on Intention

Question: Up until when can one make the intention of fasting?

Answer: For the fasts of *Ramadan*, a specified vow, and *Nafl* fasts, the time for the intention is from sunset till before *Dahwa al-Kubra*. The intention of fasting can be made

anytime during this period; and it will be valid. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 3, p. 392)

For all fasts other than the fasts of *Ramadan*, the specified vow, and *Nafl* fasts, for example the *Qada* fasts of Ramadan, the non-specified vow, the *Qada* of *Nafl* fasts (the *Qada* of having broken a *Nafl* fast), the *Qada* of a specified vow, fasts of expiation (*Kaffarah*), the fast of *Tamattu'*, it is necessary to make the intention of fasting at the exact time of dawn, or in the night. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 3, p. 392)

Note: When making intention in the morning, it is only valid if no such act has been performed that is contradictory to fasting from the time of dawn up until making the intention. However, if someone ate or drank something forgetfully after the time of dawn, or had intercourse forgetfully, even then the intention would be valid. Even if someone ate to a full stomach forgetfully, his fast does not break. (*Radd-ul-Muhtar*, vol. 3, p. 419)

Question: How will one make an intention for fasting?

Answer: The intention is made in the heart; it is not a condition to make an intention by tongue. However, it is *Mustahab* to make an intention by tongue. If one is making an intention at night for a fast of *Ramadan*, then he should say:

نَوَيْتُ أَنْ أَصُومَ غَدًا لِلَّهِ تَعَالَى مِنْ فَرَضِ رَمَضَانَ. Translation: I intend to keep a *Fard* fast of this *Ramadan* tomorrow for the sake Allah عَزَّوَجَلَّ.

If one is making an intention to fast during the day, he should say: **قَوِّيتُ أَنْ أَصُومَ هَذَا الْيَوْمَ لِلَّهِ تَعَالَى مِنْ فَرَضِ رَمَضَانَ**. Translation: I intend to keep a *Fard* fast of this *Ramadan* today for the sake of Allah **عَزَّوَجَلَّ**. (*Jauharah Nayyirah*, p. 175)

Question: If someone makes such an intention, ‘If I am invited for food tomorrow, then I am not fasting, if I am not invited, then I am fasting’, then what is the ruling?

Answer: If someone makes such an intention, ‘If I am invited for food tomorrow, then I am not fasting, and if I am not invited, then I am fasting’, then this intention is invalid; he will not be fasting. (*Fatawa-e-Hindiyyah*, vol. 1, p. 195)

Question: If one ate at night after having made the intention to fast, what is the ruling?

Answer: If one made the intention at any time during the night after sunset and then ate during the night as well, then his intention has not broken; the first intention will suffice and he does not need to make another intention. (*Jauharah Nayyirah*, p. 175)

Question: Does a fast break by merely intending to break it?

Answer: The fast will not break by merely intending to break the fast while fasting. It will only break if one does anything that actually breaks the fast. (*Jauharah Nayyirah*, p. 175)

Meaning, if one made the intention that 'Now I am going to break the fast', his fast will not break until something goes down his throat, or he performs another act that breaks the fast.

Question: Will eating *Suhoor* (pre-dawn meal) count as an intention?

Answer: Eating *Suhoor* is in fact tantamount to making an intention, whether that is for the fast of the month of *Ramadan* or for any other fast. However, if one has an intention while eating *Suhoor* that 'I will not fast tomorrow', then this *Suhoor* will not count as an intention (for fasting). (*Jauharah Nayyirah*, p. 176)

Question: Is it permissible to make an intention for the fasts of the entire month of *Ramadan* at the beginning of the month, all at once?

Answer: It is necessary to make an intention for each fast of *Ramadan* individually. Even if one made an intention for the fasts of the entire month, the intention will only be valid for the first fast, not for the rest of the fasts. (*Jauharah Nayyirah*, p. 176)

Question: If a few fasts were missed, how will the intention be made for their *Qada* (making up for them)?

Answer: If a few fasts were missed, then in the intention, it should be mentioned that this is the *Qada* of the first fast of that *Ramadan*, or second, or third fast etc. If a few fasts were

missed from this *Ramadan* and a few from a previous *Ramadan*, then one should specify which *Ramadan* the Qada is being done for. If one does not specify the day, the Qada will still be valid. (*Fatawa-e-Hindiyyah*, vol. 1, p. 196)

Chapter of Moonsighting

Question: For which months is it necessary to sight the moon?

Answer: It is *Wajib Kifayah* (a communal obligation) to sight the moon of 5 months:

1. Sha'ban
2. Ramadan
3. Shawal
4. Zul-Qa'dah
5. Zul-Hijjah

The reason for sighting the moon for the month of Sha'ban is that if the moon of Ramadan is not visible, then 30 days of Sha'ban will be completed and then Ramadan will begin. The moon for the month of Ramadan is sighted for the beginning of fasts, the moon of Shawwal for the ending of fasting, the moon of Zul-Qa'dah for Zul-Hijjah, and the month of Zul-Hijjah for *Eid al-Adha*. (*Fatawa-e-Razawiyyah*, vol. 10, p. 449-451)

Question: When will the fasts of Ramadan begin?

Answer: Sight the moon on the evening of the 29th of Sha'ban; if it is sighted, then fast on the following day, otherwise, complete the 30 days of Sha'ban and then start the month of Ramadan. (*Fatawa-e-Hindiyyah, vol. 1, p. 197*)

Question: If one sighted the moon but his testimony was rejected for some reason, what is the ruling for him?

Answer: If one sighted the moon of Ramadan or *Eid* but his testimony was rejected for some *Shar'i* reason, for example he is an open sinner (*Fasiq*), or he was the sole witness of the *Eid* moon, then the ruling is that he must fast, even if he has seen the *Eid* moon himself, and it will be impermissible to break that fast. However, if he does break the fast, *Kaffarah* (expiation) will not be necessary on him. If it was the moon for the beginning of Ramadan and he has now completed the 30 days of fasting according to his own calculation, but then at the time of sighting the *Eid* moon, the sky is cloudy or dusty, then he will be commanded to fast for another day. (*Durr-e-Mukhtar, vol. 3, p. 404*)

Question: Is astronomy given consideration in regards to the presence of the moon?

Answer: For an astronomer to say whether or not the moon is present today is baseless, even if he is upright, and even if a few of them are saying it, because in *Shari'ah* only the sighting and

witnessing of the moon is a reliable source of proof. (*Fatawa-e-Hindiyyah, vol. 1, p. 197*)

Question: If the sky is cloudy, what will be the process of proving the sighting of the moon of Ramadan?

Answer: When there are obstacles in the sighting of the moon such as clouds or dust, then it is sufficient as proof for one sane, *Baaligh*, upright (*Aadil*) or unknown (*Mastoor*) Muslim to have sighted the moon. That person can be a male or a female, free or a slave, or one that has been punished after (falsely) accusing someone of committing adultery (as long as he/she has repented). (*Bahar-e-Shari'at, Part 5, p. 975*)

Question: What is the meaning of *Aadil* and *Mastoor*?

Answer: *Aadil* means that one should be at the least level of piety, i.e. he must abstain from major sins, he must not be persistent on minor sins, and he must not do anything that is against nobility, for example, eating in the marketplace.

A *Mastoor* is someone whose appearance is in line with *Shari'ah*, but his inner state is unknown; such a person's testimony for anything other than the moon of Ramadan is invalid. (*Durr-e-Mukhtar War-Radd-ul-Muhtar, vol. 3, p. 406*)

Question: If an *Aadil* person has seen the moon, is it necessary for him to testify to it?

Answer: If an *Aadil* person has seen the moon of Ramadan, it is *Wajib* upon him to testify to seeing it on that very night. To the extent that if a slave girl or a veiling woman saw the moon, it is *Wajib* upon her to go and give testimony on that very night. It is *Wajib* on a woman to go and give testimony of seeing the moon, and for this purpose, she does not need to take permission from her husband. However, this is only when the proof of the moon being sighted is dependent upon her, otherwise, there is no need for her to go. (*Fatawa-e-Hindiyyah*, vol. 1, p. 197)

Question: Is it necessary to ask the one giving the testimony investigative questions?

Answer: It is not necessary for the one to whom testimony was given regarding the sighting of the moon to ask investigative questions such as ‘Where did you see it?’, ‘What side was it on?’, ‘How high up was it?’ etc. (*Bahar-e-Shari’at*, part. 5, p. 976)

However, if the testimony is doubtful, then one can ask questions, especially regarding the moon of *Eid*, as some people claim to have seen the moon when it was not even possible to be sighted. (*Durr-e-Mukhtar*, vol. 3, p. 409)

Question: If the sky is clear, what is the process of proving the sighting of the moon of Ramadan?

Answer: If the horizon is clear, then until many people testify to sighting the moon, it will not be enough to prove its

sighting. As for the minimum number of people required for the sighting of the moon, then that is up to the *Qadi* (Islamic judge); when enough people testify to give him a dominant assumption that the moon has been sighted, he will declare the sighting. However, when the witness claims to have seen from outside of the city or from a high place, then even a single *Mastoor's* testimony will be accepted regarding the moon of Ramadan. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 3, p. 413)

Question: If people arrive from a different place and give news regarding the moon being visible, what will be the ruling?

Answer: If some people arrive from a different place and say 'The moon was sighted in such and such place', or they even testify that the moon has been sighted in that place or they testify that the *Qadi* of such and such place has announced the beginning or end of Ramadan, all of these methods are insufficient. (*Bahar-e-Shari'at*, part. 5, p. 978)

Question: If the sky is not clear, then what is the minimum number of witnesses required to prove the sighting of the moon for the months other than Ramadan?

Answer: If the sky is not clear, then for all months except Ramadan, two men, or one man and two women, are required to testify regarding the sighting of the moon. All of the witnesses must be *Aadil*, free, and none of them should have been punished due to falsely accusing someone of adultery

(even if they have repented). It is also a condition for the witnesses to say the word 'I testify' while giving testimony.

(Durr-e-Mukhtar, vol. 3, p. 408)

Question: If only the *Imam* or the *Qadi* saw the moon, can they announce *Eid*?

Answer: If only the *Imam* or the *Qadi* saw the moon, then it is not permissible for them to announce or celebrate *Eid* (alone).

(Durr-e-Mukhtar, vol. 3, p. 408)

Question: If the crescent moon is seen during the day, what will be the ruling?

Answer: If the crescent moon was seen during the day (before or after mid-day), that moon is for the next night, not the previous night; i.e. the month will begin from the upcoming night. Therefore, if it was seen during the day on the 30th of Ramadan, then that day is still Ramadan, not Shawwal, and it is *Fard* to complete the fast of that day. If it was seen during the day on the 30th of Sha'ban, then that day is still Sha'ban, not Ramadan, therefore it is not *Fard* to fast on that day. *(Durr-e-*

Mukhtar War-Radd-ul-Muhtar, vol. 3, p. 417)

Question: If the moon was seen in one place, is it only for that place or for every place?

Answer: If the moon was seen in one place, then it is not for that place only, it is for the entire globe. However, the ruling

will only be established in the other place if, according to them, the new moon is established there on that date, i.e. through testimony of sighting, or there is testimony of the *Qadi's* decree, or multiple groups of people came from a place and they testify the moon being sighted in such and such place, and that people have started fasting or are celebrating *Eid* there.

(Durr-e-Mukhtar, vol. 3, p. 417)

Question: What are the unreliable methods of proving the sighting of the moon?

Answer: The sighting of the moon cannot be proven via a telephone or telegraph, nor can it be proven by rumours, or being printed in calendars or newspapers. These days it is commonly seen that people send telegraphs from one place to another on 29 Ramadan asking whether or not the moon has been sighted and if they receive a telegraph that confirms the sighting, they celebrate *Eid* - this is impermissible and *Haraam*. *(Bahar-e-Shari'at, part. 5, p. 980)*

Question: What is the ruling on pointing towards the moon, having sighted it?

Answer: It is *Makruh* to point towards the moon with the finger, even if it is to alert someone regarding the visibility of the moon. *(Radd-ul-Muhtar, vol. 3, p. 419)*

Invalidators of the Fast

Question: What are the things that invalidate the fast?

Answer: Some of the things that invalidate the fast are mentioned below:

1. Eating, drinking or having intercourse will break the fast if one is aware that he is in a state of fasting. (*Bahar-e-Shari'at, Part 5, p. 985*)
2. Smoking a *hookah*, cigarette, cigar, etc. will break the fast. Even if a person thinks that the smoke has not reached the throat. (*Bahar-e-Shari'at, Part 5, p. 986*)
3. Chewing betel leaf or tobacco will also break the fast, even if one spits out the juices. This is because small particles certainly reach the throat. (*Bahar-e-Shari'at, Part 5, p. 986*)
4. If someone put sugar or other similar things in his mouth that dissolve when put in the mouth and then swallowed the saliva, it will break the fast. (*Durr-e-Mukhtar, vol. 3, p. 422*)
5. If there was something equal to the size of a chick-pea or bigger stuck in the teeth and one swallowed it, or if it was less than that and he took it out and then ate it, the fast will break. (*Durr-e-Mukhtar, vol. 3, p. 422*)
6. If the gums bleed and the blood reaches the throat, and the blood was more than the saliva or equal to it, or it was less than the saliva but the taste of it was felt in the throat, the

fast will break. If the blood was less than the saliva and no taste was felt in the throat, the fast will not break. (*Durr-e-Mukhtar*, vol. 3, p. 422)

7. If one knew he was fasting and still took medicine from the back passage (process known as ‘enema’), or inhaled medicine from the nostrils, the fast will break. (*Fatawa-e-Hindiyyah*, vol. 1, p. 204)
8. If someone was rinsing his mouth and the water went down the throat unintentionally, or he was putting water in the nostrils and it reached the brain, the fast will break. However, if he had forgotten that he was in the state of fasting, then the fast will not break, even if he did it deliberately. Similarly, if someone threw something towards the fasting individual and it went down his throat, his fast will break. (*Fatawa-e-Hindiyyah*, vol. 1, p. 202)
9. If one drank water or ate something in the state of sleeping, or his mouth was open and a drop of water or hailstone reached his throat, the fast will break. (*Fatawa-e-Hindiyyah*, vol. 1, p. 202)
10. If one swallowed somebody else’s saliva or took his own saliva out on the hand and then swallowed it, the fast will break. (*Fatawa-e-Hindiyyah*, vol. 1, p. 203)

Note: as long as one's own saliva or phlegm remains in the mouth, swallowing it will not break the fast. It is not necessary to keep spitting it out.

11. If a tear went into the mouth and he swallowed it, then the fast is not broken if it was only a drop or two. However, if it was more and the salty taste was felt in the entire mouth, then the fast will break. This is the same ruling for sweat.

(Fatawa-e-Hindiyyah, vol. 1, p. 203)

12. When washing after defecation, if the rear orifice protrudes, one must dry it properly with a piece of cloth etc. before standing up so that no wetness remains. If one stands up with drops of water on the rear passage causing water to be absorbed into the body, the fast will become invalid. This is why the respected jurists have advised the fasting person to avoid breathing whilst washing the rear passage (after defecation). *(Fatawa-e-Hindiyyah, vol. 1, p. 204)*

Question: In the case of vomiting during fasting, when will the fast break?

Answer: If one is aware that he is fasting, and then vomits deliberately and the vomit is a full mouth, then the fast will break as long as the vomit is of food, water, bile, or blood.

(Fatawa-e-Hindiyyah, vol. 1, 204)

Keep in mind:

- ❖ It does not matter how much one has vomited (even if it fills a bucket), if one did not vomit deliberately, the fast will not break.
- ❖ Even if the vomit is full mouth and done deliberately, the fast will only break if the vomit includes food, or water, or bile, or blood. If it was only phlegm, the fast will not break.
- ❖ The fast will also not break if the vomit was deliberate, but less than a mouthful.
- ❖ If the vomit was less than a mouthful, but it did not come out of the mouth and returned back, or one intentionally swallowed it back, the fast will not break.
- ❖ If one vomited a full mouth unintentionally, the fast will not break. However, if something equal to the size of a chick-pea returned back in, the fast will break. If it was less than a chick-pea, then the fast will not break. (*Durr-e-Mukhtar*, vol. 3, p. 450)

Question: What does it mean to vomit a ‘mouthful’?

Answer: A mouthful is that which cannot be stopped without difficulty. (*Fatawa-e-Hindiyyah*, vol. 1, p. 11)

Things that do not break the Fast

Question: Mention some things that do not break the fast.

Answer: The following things do not break the fast:

1. If one ate, drank, or had intercourse forgetfully, the fast will not become invalid. (*Durr-e-Mukhtar War-Radd-ul-Muhtar, vol. 3, p. 419*)
2. Despite being aware of being in the state of fasting, if a fly, or dust, or smoke reaches the throat, the fast will not break. It does not matter whether the dust particles are of flour that floats due to sieving of the flour or grinding of grains, or whether the dust particles are from the stamping hooves of animals. (*Durr-e-Mukhtar War-Radd-ul-Muhtar, vol. 3, p. 420*)
3. If an incense stick was burning and its smoke went into the nose, the fast will not break. However, if an incense stick was burning and one intentionally inhaled the smoke through the nose despite being aware of being in the state of fasting, the fast will become invalid. (*Durr-e-Mukhtar War-Radd-ul-Muhtar, vol. 3, p. 420*)
4. Applying oil, kohl, and getting cupping done will not invalidate the fast, even if one can feel the taste of oil or kohl in the throat or even if the colour of kohl appears in the saliva. (*Al-Jauharah Nayyirah, p. 179*)

5. Feeling the coolness of water inside the body after having a bath will not invalidate the fast. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 3, p. 421)
6. If someone rinsed his mouth and spat all the water out, but some wetness remained in the mouth which he swallowed along with the saliva, this will not invalidate the fast. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 3, p. 421)
7. If someone grinded some medicine and felt the taste in the throat, this will not invalidate the fast. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 3, p. 421)
8. If water went into someone's ears or he put water into the ears himself, this will not invalidate the fast. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 3, p. 421)
9. If something so minute was left in the mouth or teeth that it went down the throat with the saliva itself, then the fast will not become invalid. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 3, p. 421)
10. If the blood from bleeding gums reached the throat but did not pass the throat, the fast will not become invalid. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 3, p. 421)
11. If one swallowed a fly unintentionally, the fast will not become invalid. However, if one swallowed it intentionally,

then the fast will become invalid. (*Fatawa-e-Hindiyyah*, vol. 1, p. 203)

12. If one was eating or drinking water forgetfully, but he spat out the morsel of food or the water that was in his mouth as soon as he realised that he is fasting, then his fast will not become invalid. However, if he swallows the morsel of food or water that was in his mouth despite realising that he is fasting, then the fast will become invalid. (*Durr-e-Mukhtar*, vol. 3, p. 424)
13. If one was eating before dawn and he spits out everything in his mouth as soon as the time for *Suhoor* ends, his fast will not be invalid. If he swallows the food etc. that was in his mouth, the fast will become invalid. (*Fatawa-e-Hindiyyah*, vol. 1, p. 203)
14. Backbiting will not invalidate the fast. (*Durr-e-Mukhtar*, vol. 3, p. 428)

However, backbiting is a major sin. Backbiting removes the blessings of the fast.

(*Bahar-e-Shari'at*, part. 5, p. 984)

15. Being in the state of impurity (when *Ghusl* is *Fard* on a person), or spending the entire day in this impure state will not invalidate the fast. (*Durr-e-Mukhtar*, vol. 3, p. 428)

However, remaining in this state deliberately and missing *Salah* is a sin and *Haraam*. A Hadith states that ‘the angels of mercy do not enter the house in which there is a ‘*Junub*’ (the one who is in a state of impurity)’. (*Bahar-e-Shari’at, part. 5, p. 984*)

16. If saliva or phlegm accumulated in the mouth and one swallowed it, the fast will not break.

Question: If one sees a fasting person eating or drinking forgetfully, what should he do?

Answer: It is *Wajib* to remind the fasting person who is doing anything like this regarding his fast. However, if the fasting person is so weak that if he is reminded regarding the fast, he will stop eating, and this will cause his weakness to increase to such an extent that it will become very difficult for him to complete his fast, and if he was to eat, he would be able to complete his fast easily and perform other acts of worship easily, then he should not be reminded of his fast. (His fast will still be valid as he is eating forgetfully). Some scholars have said, ‘Whoever sees a person eating, he should remind him of his fast. There is no harm in not reminding an elderly person.’ This statement is based upon most common cases, as youngsters are generally strong and elderly people are generally weak. Therefore, the rule is actually based on the weakness or strength of the person and not youth or old age. If a young person is also weak, then there is no harm in not

reminding him either. And if an elderly person is strong, then it is *Wajib* to remind him of his fast. (*Radd-ul-Muhtar*, vol. 3, p. 420)

The cases in which only *Qada* is necessary

Question: In which cases of breaking the fast will it be necessary to only do *Qada* (make up) of the fast?

Answer: In the following cases only *Qada* of the fast is necessary:

1. If one thought that dawn has not begun yet and he ate or drank something or had intercourse, and then later he came to know that dawn had begun, the fast will not be valid. It is necessary to *Qada* of this fast, i.e. one will have to keep one fast (after Ramadan) to make up for this fast. (*Durr-e-Mukhtar*, vol. 3, p. 430)
2. If he was put under duress to eat (i.e. in the case of *Ikraah Shar'i*), he will only have to do *Qada* of the fast, even if he ate with his own hands. (*Durr-e-Mukhtar*, vol. 3, p. 430)

Ikraah Shar'i to break the fast is when someone threatens to kill or chop a limb off or severely beat the fasting person if he does not break the fast. If the fasting person thinks that the one threatening will do as he is saying, then he has

the option to break the fast, but he will have to do *Qada* of that fast.

3. If one ate, drank, or had intercourse forgetfully, or ejaculated due to looking at something arousing, or had a nocturnal emission (wet dream), or he vomited, and in all these cases he thought his fast was broken and then he ate something intentionally, then only *Qada* will be necessary. (*Durr-e-Mukhtar*, vol. 3, p. 431)
4. If one inhaled medicine through the nose, the fast will break and *Qada* will be necessary. (*Durr-e-Mukhtar*, vol. 3, p. 376)
5. If one ate something that repulses people, such as a rock, stone, such soil that is not normally eaten etc., then the fast will break, but only *Qada* will be necessary. (*Durr-e-Mukhtar*, vol. 3, p. 377)
6. If rainwater or hailstone reached the throat, the fast will break and *Qada* will be necessary. (*Durr-e-Mukhtar*, vol. 3, p. 378)
7. If one swallowed a lot of sweat or tears, the fast will break; *Qada* will be necessary. (*Durr-e-Mukhtar*, vol. 3, p. 378)
8. If one thought it is still night-time and he continued eating his *Suhoor*, later he came to know that the time of *Suhoor* had ended, the fast will be invalid and *Qada* of the fast will be necessary. (*Durr-e-Mukhtar*, vol. 3, p. 380)

9. Similarly, if one thought the sun has set and he ate and drank something, but later came to know that the sun had not yet set, the fast is broken and *Qada* is necessary. (*Durr-e-Mukhtar*, vol. 3, p. 380)
10. If the *Azaan* was said or the siren for opening of the fast was played before the setting of the sun and one opened his fast, and then later came to know that the *Azaan* or the siren was done before the time, then whether or not it is his fault his fast has become invalid and he will have to do *Qada* of the fast. (*Durr-e-Mukhtar*, vol. 3, p. 383)
11. If someone was doing *Wudu* and water went up the nose and reached the brain, or went down the throat, and he knew he is fasting, then the fast has broken and he will have to do *Qada* of the fast. However, if he did not remember that he is in a state of fasting at the time, then his fast has not broken. (*Alamgeeri*, vol. 1, p. 202)

Rulings regarding *Kaffarah* (expiation)

Question: What is the expiation (*Kaffarah*) for breaking a fast?

Answer: The *Kaffarah* for breaking a fast is that if one can free one female slave or a male slave, then he will do so. If he cannot do that, i.e. he does not have a female or male slave, neither does he have enough wealth to buy and free a slave, or he has the wealth but slaves are not available (as is the case

these days), then he will fast for 60 days consecutively. If this is also not possible, then he will feed 60 *Miskeen* (destitute people) two meals a day to a full stomach; it is necessary to feed both meals to the same 60 people.

It is also possible to give one *Sadaqah Fitr* (1.92 kilo wheat or its value in cash) to 60 poor people, and make them the owner of it: it is not allowed to give all 60 *Sadaqah Fitr* to one poor person. However, it is permissible to give 1 *Sadaqah Fitr* to the same poor person daily for sixty days. If one is keeping fasts for *Kaffarah* and he misses just one fast in between, he will have to keep all his (60) fasts from the start again, and the fasts that he had already kept will not be counted in the count of 60, even if he had kept 59 fasts and even if he missed the fast due to an illness or any other reason. However, if a woman's periods started during the course of the 60 fasts of *Kaffarah*, then the fasts that she missed due to this will not be considered as a shortcoming in completing the *Kaffarah*, i.e. the fasts from before the periods and after the periods will be counted as *Kaffarah*. (*Radd-ul-Muhtar*, vol. 3, p. 390)

Question: Mention some rulings regarding *Kaffarah*.

Answer: Below are some rulings regarding *Kaffarah*:

1. If a sane, resident (not a traveller), *Baaligh* person kept a fast in Ramadan with the intention of fulfilling a *Fard* and then intentionally had intercourse, or ate or drank

something for taste/pleasure without a valid excuse, then the fast is broken. *Qada* and *Kaffarah* are both necessary upon such a person. (*Radd-ul-Muhtar*, vol. 3, p. 388)

2. Where *Kaffarah* becomes necessary on a person, the condition is for him to have made the intention of fasting the night before. If he makes the intention of fasting during the day and then breaks it, *Kaffarah* will not become necessary upon him, only *Qada* will be necessary. (*Al-Jauharah Nayyirah*, vol. 1, p. 180)
3. If one had a nocturnal emission (wet dream) and he knew that his fast has not broken, but he still ate or drank something, *Kaffarah* will be necessary upon him. (*Radd-ul-Muhtar*, vol. 3, p. 375)
4. If one spat his own saliva out and then licked it, or swallowed the saliva of another person, then *Kaffarah* will not be necessary. However, if one swallowed the saliva of their beloved out of lust or swallowed the saliva of a religious personality to take blessings, then *Kaffarah* will be necessary. (*Alamgeeri*, vol. 1, p. 203)
5. If someone ate the skin of a melon or watermelon, then if the skin was dry and in such a state that eating it would repulse people, then *Kaffarah* is not necessary. Otherwise, it will be necessary. (*Alamgeeri*, vol. 1, p. 202)

6. If one ate uncooked rice, pearl millet, or lentils, *Kaffarah* will not be necessary on him. The same ruling applies to uncooked barley, but if it is roasted, then *Kaffarah* will be necessary. (*'Alamgeeri, vol. 1, p. 202*)
7. If one was eating his pre-dawn meal (*Suhoor*) and he had a morsel of food in his mouth, and then the time of dawn began (*Suhoor* time ended), or one was eating forgetfully and he had a morsel of food in his mouth, and he swallowed that morsel despite being aware of the fast having started or being in the state of fasting, then *Kaffarah* will be necessary in both these cases. And, if one took the morsel of food out of his mouth and then ate it again, only *Qada* will be necessary. (*'Alamgeeri, vol. 1, p. 203*)
8. If one broke two fasts, he will have to fulfil two *Kaffarahs*, even if he has completed the *Kaffarah* of the first fast. However, this is only if both broken fasts were from two different Ramadan months. If both broken fasts are from the same Ramadan and he has not fulfilled the *Kaffarah* of the first one, then one *Kaffarah* will suffice for both fasts. (*Jauharah Nayyirah, vol. 1, p. 182*)
9. For *Kaffarah* to become necessary, it is also necessary that after the fast is broken, no such act is performed that is contradictory to fasting or no such matter occurs naturally due to which one would be permitted to break the fast. For

example, a woman started her *Hayd* (menstrual cycle) or *Nifaas* (post-natal bleeding) on that day, or one became so ill after breaking the fast that he would be permitted to not fast on that day, then *Kaffarah* will not be necessary. The necessity of the *Kaffarah* will not be cancelled due to going on a journey as that is an optional matter. (*Jauharah Nayyirah*, vol. 1, p. 181)

10. In the cases in which *Kaffarah* is not necessary, it is a condition for that to have only occurred once and for there to have been no intention to commit a sin, otherwise it will be necessary to fulfil *Kaffarah* in those cases as well. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 3, p. 440)

***Makruh* acts during Fasting**

Question: What acts are *Makruh* (disliked) during fasting?

Answer: The following acts are *Makruh* during fasting:

1. Lying, telling tales, backbiting, swearing, obscene speech, and causing harm to anyone, as these things are *Haram* and impermissible already, and even more *Haraam* during fasting, and these acts cause the fast to become *Makruh*. (*Bahar-e-Shari'at*, vol. 1, part. 5, p.996)
2. It is *Makruh* for a fasting person to taste or chew something without a valid reason. A valid reason for

tasting is for example, a woman whose husband, or a slave girl whose master, is so harsh mannered that if the salt in the food was too less or too much, he would get angry; for this reason, there is no harm in tasting the food. A valid reason for chewing is that if a child is so small that he cannot eat a chapati and there is no other tender food that he can be fed, then it is not *Makruh* for one to chew a chapati etc. for the purpose of feeding the child. (*Durr-e-Mukhtar*, vol. 3, p. 453)

Note: ‘Tasting’ here does not mean that which people consider to be ‘tasting’ these days, i.e. for one to eat a bit of the food to check how it tastes. If that was the case, then it is not only *Makruh*, but the fast will also break, and if the conditions of *Kaffarah* are found, *Kaffarah* will also become necessary. In fact, ‘tasting’ means to put something on the tongue, feel the taste, and then spit it out so that nothing is able to reach the throat. (*Bahar-e-Shari’at*, vol. 1, part. 5, p. 996-997)

3. To kiss, hug, and touch a woman is *Makruh* if there is a chance that it will lead to intercourse or ejaculation. To suck the lips or the tongue of a woman is *Makruh* in general (regardless of there being a fear of it leading to intercourse or ejaculation, or not). Similarly, *Mubasharat-e-Fahishah* is also *Makruh*. (*Radd-ul-Muhtar*, vol. 3, p. 454)

4. To extract blood or have cupping done is not *Makruh* as long as there is no fear of it leading to weakness. If there is a fear of it leading to weakness, then it is *Makruh*, and it is better for him to delay it until after sunset. (*Fatawa-e-Hindiyyah*, vol. 1, p. 199)
5. It is *Makruh* for the one fasting to overdo gargling of the mouth and sniffing of water. Overdoing in gargling means to take a mouthful of water. (*Fatawa-e-Hindiyyah*, vol. 1, p. 199)
6. It is also *Makruh* for the one fasting to overdo *Istinja*. (*Fatawa-e-Hindiyyah*, vol. 1, p. 199)

Meaning, in other days the ruling is that one should apply pressure downwards when doing *Istinja*, but it is *Makruh* to do this while fasting. (*Bahar-e-Shari'at*, vol. 1, part. 5, p. 998)

7. It is not good to accumulate saliva in the mouth and then swallow it, even when not fasting. But it is *Makruh* to do this during the fast. (*Fatawa-e-Hindiyyah*, vol. 1, p. 199)
8. It is not permissible to carry out any such activity during the fast that will cause so much weakness that there is a dominant assumption that one will break his fast. Therefore, the baker (one who makes *Naan*/Chapati) should only make *Naan* till the afternoon and then rest. (*Durr-e-Mukhtar*, vol. 3, p. 460)

This is also the ruling regarding labourers and those who do physically difficult jobs; if they feel weak while fasting, then they should reduce their workload so that they can complete their fast. (*Bahar-e-Shari'at*, vol. 1, part. 5, p. 998)

9. To eat the pre-dawn meal (*Suhoor*) and to delay it is *Mustahab*. However, to delay it so much that one thinks dawn may have started is *Makruh*. (*Fatawa-e-Hindiyyah*, vol. 1, p. 200)
10. It is *Mustahab* to hasten for *Iftar* (opening the fast), but one should only do *Iftar* once he is certain that the sun has set. One should not do *Iftar* until he is certain regarding the setting of the sun, even if the *Mu'azzin* (one who calls to prayer) has said the *Azaan*. One should not hasten for *Iftar* on cloudy days. (*Radd-ul-Muhtar*, vol. 3, p. 459)

Question: Is it *Makruh* to smell flowers or Musk (a type of fragrance)? Is it *Makruh* to apply oil to the beard and the moustache, and to apply antimony in the eyes?

Answer: It is not *Makruh* to smell flowers, or Musk, or to apply oil in the beard or the moustache, or to apply antimony in the eyes. However, if one applies antimony in the eyes for beautification purposes, or oil in the beard so that the beard grows despite it being a fist length already, then both of these acts are *Makruh*, whether a person is fasting or not, but it is more *Makruh* during fasting. (*Durr-e-Muhtar*, vol. 3, p. 455)

Question: Is it *Makruh* to do *Miswak* while fasting?

Answer: It is not *Makruh* to do *Miswak* while fasting; just as it is *Sunnah* in other days, it is *Sunnah* while fasting as well. It does not matter if the *Miswak* is dry or it has been soaked in water, or whether *Miswak* is done before *Zawaal* or after *Zawaal*; it is not *Makruh* at any time. (*Al-Bahr-ur-Raiq*, vol. 2, p. 491)

It is a common misconception among people that it is *Makruh* to do *Miswak* after *Zawaal*; this is against our school of law. (*Bahar-e-Shari'at*, vol. 1, part. 5, p. 997)

Permission for not fasting

Question: In which cases is there permission to not fast?

Answer:

1. Travel
2. Pregnancy
3. Breastfeeding
4. Illness
5. Old age
6. Fear of death

7. *Ikrah* (being under duress) to not fast

8. *Jihad*

All these cases are valid reasons for not fasting; if someone does not fast due to any one of these reasons, they will not be sinful. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 3, p. 462)

Question: Which travel is it in which one is permitted to not fast?

Answer: The travelling intended here is *Shar'i* travel, i.e. leaving with the intention to travel to a destination which is at a distance of three days (92 kilometres / 57.5 miles) away, even if he travels for an impermissible task. (*Durr-e-Mukhtar*, vol. 3, p. 463)

Question: A traveller has permission to not fast, but what is better for him; to fast or to not fast?

Answer: If fasting does not cause harm to the traveller or those accompanying him, then it is better for him to fast, otherwise it is better not to. (*Durr-e-Mukhtar*, vol. 3, p. 465)

Question: When does a pregnant woman and a breastfeeding woman have permission to not fast?

Answer: If a pregnant woman or a breastfeeding woman fears death for herself or the child, then she has the permission to not fast at that time. It does not matter whether that woman is the child's mother or a wet-nurse, even if she has been

employed to feed the child in Ramadan only. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 3, p. 463)

Question: When does one have permission to miss a fast due to illness?

Answer: If an ill person has a dominant assumption of an increase in his illness or a delay in the recovery of his illness (due to fasting), or a healthy person has a dominant assumption that he will become ill (due to fasting), then he has permission to not fast on that day. (*Durr-e-Mukhtar*, vol. 3, p. 463)

Question: When will an ill person have a dominant assumption?

Answer: There are three cases for having a dominant assumption:

1. A symptom is clearly visible.
2. He has personal experience of this.
3. If an expert Muslim doctor who is not an opener sinner informed the ill person.

If there are no visible symptoms, no personal experience, and no doctor of that kind informed him, and he broke his fast because of a non-Muslim or an openly sinning doctor advised him to do so, then *Kaffarah* will become necessary upon him. (*Radd-ul-Muhtar*, vol. 3, p. 464)

The majority of the doctors these days are open sinners (*Fasiq*), if not outright disbelievers; it is very difficult to find expert doctors these days. The words of such doctors (non-Muslims, open sinners, non-experts) bear no weight and a fast must not be broken on their advice. Such doctors are seen to be advising people against fasting due to the most minor illnesses, and they do not even possess the ability to differentiate between the illnesses in which fasting is harmful and the illnesses in which fasting is not harmful. (*Bahar-e-Shari'at*, vol. 1, p. 1003)

Question: One is permitted to not fast due to the fear of death - what scenario would this be in?

Answer: If one is so hungry and thirsty that there is a fear of him dying or losing his intellect, then he should not fast. (*Fatawa-e-Hindiyyah*, vol. 1, p. 207)

Similarly, if one has been bitten by a snake and there is a fear of him dying, then he can break his fast. (*Radd-ul-Muhtar*, vol. 3, p. 462)

Question: It is permitted for one to miss a fast in the case of *Ikrah* (being under duress), what does this mean?

Answer: If someone is put under duress to break his fast, he has an option (to break or continue his fast); if he is patient, he will be rewarded for it. (*Radd-ul-Muhtar*, vol. 3, p. 462)

Question: A *Shaykh-e-Faani* is permitted to not fast, what does this mean?

Answer: *Shaykh-e-Faani* is an elderly person who is at such an age where he is becoming weaker by the day. When he is incapable of fasting, i.e. he can neither fast nor is there any hope of him becoming strong in the future to be able to fast again, then he is permitted to not fast, and it will be *Wajib* to give *Fidyah* for each missed fast. *Fidyah* is to feed one *Miskeen* (destitute person) two satiating meals in a day, or he can give the value of *Sadaqah Al-Fitr* to a *Miskeen*. (*Durr-e-Mukhtar*, vol. 3, p. 471)

If an elderly person cannot fast in the summer due to the heat, but he will be able to fast in the winter, then he can miss the fasts in the summer and it will be *Fard* on him to make up for those fasts in the winter. (*Radd-ul-Muhtar*, vol. 3, p. 472)

Question: If a woman's *Hayd* (menstrual cycle) started while she was fasting, what will be the ruling?

Answer: When a woman starts her *Hayd* or *Nifaas* (post-natal bleeding), her fast will break. If she becomes pure exactly 10 days and 10 nights later, then she will fast the day after in any case. If she becomes pure in less than 10 days and nights, and there is just enough time before dawn such that she would be able to do *Ghusl* (ritual bath) and still have a small amount of time left (before dawn), then she will keep a fast. If dawn had

begun by the time she had finished doing *Ghusl*, then she will not fast. (*Fatawa-e-Hindiyyah*, vol. 1, p. 207)

Question: If one broke or missed a fast due to any of the previously mentioned valid excuses, will *Qada* be necessary?

Answer: It is *Fard* on all those who broke or missed a fast due to any of the previously mentioned valid excuses to do *Qada* of them. Maintaining the order of those fasts in *Qada* is not necessary. The ruling is that one should do *Qada* of the missed fasts when the excuse (due to which he could not fast) no longer exists, before the beginning of next Ramadan. It is stated in a Hadith: ‘The one who still has fasts from the previous Ramadan to make up for, his fasts of this Ramadan will not be accepted.’

If one did not make up the fasts for the previous Ramadan and the next Ramadan has arrived, then one should keep fasts of this Ramadan (and not do *Qada* of the previous one). In fact, if someone who is neither ill nor a traveller, made the intention of keeping a *Qada* fast, even then it would be the fast of this Ramadan (not *Qada*). (*Durr-e-Mukhtar*, vol. 3, p. 465)

Question: If these people (who missed a fast due to a valid excuse) died in this state (i.e. while the excuse is still applicable to them), what will be the ruling?

Answer: If these people died while the excuse is still applicable to them, and they never got a chance to do *Qada*, then it is not

Wajib on them to make a will for *Fidyah* to be paid on their behalf. If they do leave a will for it, only a third of the wealth will be used to fulfil this will. If the person had enough time to do *Qada* of the fasts missed but he did not do so, then it is *Wajib* on him to leave a will for *Fidyah* to be paid on his behalf; and the *Wajib* will be more emphasised if he did not do *Qada* of the fasts on purpose. If he did not make a will, but his next of kin (*Wali*) still paid *Fidyah* on his behalf, then that too is permissible, but it is not *Wajib* on the *Wali* to do so. (*Fatawa-e-Hindiyyah*, vol. 1, p. 207)

Question: What is the *Fidyah* for one fast?

Answer: The *Fidyah* for one fast is the same as *Sadaqah Al-Fitr*. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 3, p. 467)

Question: Is there *Qada* for a broken *Nafil* (voluntary) fast?

Answer: Once a *Nafil* fast has begun, it becomes necessary and *Qada* will be *Wajib* if it is broken. If one did not break the *Nafil* fast on purpose, rather it broke unintentionally, for example if a woman's *Hayd* started while she was fasting, then *Qada* will still be *Wajib*. (*Durr-e-Mukhtar*, vol. 3, p. 472)

Question: What is the ruling on keeping a *Nafil* fast and then breaking it?

Answer: It is impermissible to break a *Nafil* fast without a valid reason.

Question: When does one have permission to break a *Nafl* (voluntary) fast?

Answer: One can break a *Nafl* fast if he is a host and the guest is offended to see that the host is not eating with them, or if one is a guest and not eating would be offensive to the host. However, one can only break the fast in these cases if it is before *Dahwa al-Kubra*, and one is certain that he will do *Qada* of the fast later. After *Zawaal*, one can only break a *Nafl* fast if the parents are displeased by it, even in this case it can only be broken before *Asr* (not after). (*Fatawa-e-Hindiyyah*, vol. 1, p. 208)

Chapter on *Nikah*

Question: What is *Nikah*?

Answer: *Nikah* is the name of the contract that makes it permissible for a man and woman to have intercourse etc. (*Bahar-e-Shari'at*, vol. 2, p. 4)

Question: Will a *Khuntha Mushkil* (hermaphrodite) do *Nikah* with a man or woman?

Answer: A *Khuntha Mushkil* (i.e. one who has male and female signs, and it is not possible to prove whether they are male or a female), cannot do *Nikah* with a man or a woman; if it was done, it will be invalid. (*Radd-ul-Muhtar*, vol. 4, p. 69)

Question: Can a man do *Nikah* with a female *Jinn*, and a woman with a male *jinn*?

Answer: A man cannot marry a female *Jinn*, and a woman cannot marry a male *Jinn*. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 4, p. 70)

Question: What is the *Shar'i* ruling regarding getting married?

Answer: Detailed rulings regarding getting married are below:

1. It is *Sunnah Muakkadah* to get married in the normal state, i.e. when one is not dominated by lust, is not impotent, and he is capable of providing food and expenditure; being adamant on not getting married in this state is sinful. If one intends to get married to fulfil the *Sunnah*, have children and to abstain from *Haram*, then he will also be rewarded for getting married. But if the intention is merely to be able to fulfil his desires, then there is no reward in this.
2. If one is so overcome by lust that if he does not get married, there is a chance of him **مَعَاذَ اللَّهِ** falling into the sin of fornication, and he is capable of providing *Mahr* and expenditure, then it is *Wajib* for him to get married. Similarly, if he cannot abstain from gazing at women, or **مَعَاذَ اللَّهِ** he will have to use his hands to calm his lust, then *Nikah* is *Wajib* on him.

3. If one is certain that if he does not get married, he will end up fornicating, then *Nikah* is *Fard* upon him.
4. If one fears that if he gets married, he will not be able to provide food and expenditure, or he will not be able to fulfill other necessary aspects of marriage, then it is *Makruh* for him to get married. If one is certain of these things, then it is *Haram* for him to get married. But, if he went ahead with it anyway, the *Nikah* will be valid. (*Durr-e-Mukhtar War-Radd-ul-Muhtar*, vol. 4, p. 72-74)

Question: What are the *Mustahab* matters of *Nikah*?

Answered: The following are the *Mustahab* (desired) matters of *Nikah*:

1. For it to be public
2. To do a sermon (*Khutbah*) before the *Nikah*
3. For the *Nikah* to be held in the Masjid
4. For it to be on the day of Friday
5. For the woman to be lesser than the man in age, family status, wealth, and honour.
6. For the woman to be better than the man in her conduct, manners, piety and beauty.

7. If one wants to marry a certain woman, he should send another trustworthy woman to see her and inspect her manners and conduct so that no problems occur in the future. It is better to marry a virgin woman from who there is an expectation of more children.
8. It is better not to marry an ill-mannered woman, old woman, or a fornicator.
9. A woman should marry a pious, well mannered, wealthy and generous man. He should not be an open sinner.

These are the *Mustahab* (desired) matters of *Nikah*, if one does *Nikah* in contradiction to these matters, it will still be valid.

(Durr-e-Mukhtar War-Radd-ul-Muhtar, vol. 4, p. 75-77)

Question: What are the core elements (*Arkaan*) of *Nikah*?

Answer: Proposal (*Ijaab*) and acceptance (*Qubool*), i.e. one says, 'I have given myself in your marriage', and the other replies, 'I have accepted'. These are the *Arkaan* of *Nikah*. The words of the first person are the proposal (*Ijaab*) and the second person's words in reply to that is the acceptance (*Qubool*). It is not necessary for the woman to be the one proposing and the man to be the one to accept it; it can also be vice-versa. *(Durr-e-Mukhtar War-Radd-ul-Muhtar, vol. 4, p. 78)*

Question: What are the conditions of *Nikah*?

Answer: There are a few conditions of *Nikah*:

1. For one to be sane. If an insane person or a child did *Nikah* himself, the contract would not be valid.
2. Being *Baaligh* (reached puberty according to Islamic law). The *Nikah* of a child who has a good understanding will be valid, but it will be pending on permission of the guardian (*Wali*).
3. Witnesses. I.e. for the proposal and acceptance of *Nikah* to take place in front of two men, or one man and two women.
4. For the proposal and acceptance of *Nikah* to take place in the same sitting.
5. The proposal and acceptance must not be contradictory to each other. For example, one said, 'I give my daughter in your *Nikah* for £200 Mahr' and he replied, 'I have accepted the *Nikah*, but not the Mahr', then the *Nikah* will not be valid. If he accepted the *Nikah* but remained silent regarding the Mahr, the *Nikah* will be valid on the £200 Mahr.
6. If the girl is *Baalighah* (reached puberty according to Islamic law), then it is a condition for her to agree to the *Nikah*. The guardian (*Wali*) is not permitted to have her

married off without her will. (*Bahar-e-Shari'at*, vol. 2, p. 11-19)

Question: How should the witnesses of the *Nikah* be?

Answer: The witnesses should be free, sane, and *Baaligh*, and they must all hear the words of *Nikah* at the same time. The *Nikah* will not be valid if the witnesses are insane, children, or slaves. If a Muslim man is marrying a Muslim woman, then it is also a condition for the witnesses to be Muslim. If the witnesses of the *Nikah* are open sinners, blind, or someone who has received punishment for falsely accusing someone of fornication in the past, then the *Nikah* will be valid through their witnessing, however, in this case, if either the husband or the wife denies the marriage, then the *Nikah* will not be proven with the testimony of such witnesses. (*Bahar-e-Shari'at*, vol. 2, p. 11-13)

Question: What is the method of taking permission to be a representative (*Wakeel*) from the girl getting married?

Answer: The trend that is going on these days in which a person takes permission from the girl and becomes her representative (*Wakeel*), he then says to the one leading the *Nikah*, 'I am the *Wakeel* of so and so, and I give you permission to do her *Nikah*', is a completely incorrect way of doing *Nikah*. A *Wakeel* does not have permission to make someone else a *Wakeel* for *Nikah*, doing this will make the

Nikah Fudhooli and it will remain pending on her permission; before the permission is received, the man and the woman both have the right to break the marriage. What should actually happen is the one leading the *Nikah* should become the *Wakeel* of the girl or her *Wali* (guardian). He can either go and ask her to make him her *Wakeel*, or someone else can get permission from her to make him the *Wakeel* by saying, 'Do you give permission to so and so, the son of so and so, to do your *Nikah* to so and so?' and the girl should reply, 'Yes'.

(*Bahar-e-Shari'at*, vol. 2, p. 15)

Question: Is there any need for witnesses to be present when taking permission from the woman?

Answer: It is not necessary for witnesses to be present when taking permission for marriage from a woman. I.e. if no witnesses were present when taking permission for marriage from a woman, but they were present when her *Nikah* was being done, then the *Nikah* will still be valid. However, the benefit of having witnesses present when asking for permission from her is that if she denies giving permission and says, 'I had not given permission to be married off', then the witnesses can prove that she had actually given permission. (*Fatawa-e-Hindiyyah*, vol. 1, p. 268)

Question: What is the minimum amount for *Mahr*?

Answer: The minimum amount of *Mahr* is 10 Dirhams (2 *tolas* and 7.5 *mashas* silver or something to its value). (*Fatawa-e-Hindiyyah*, vol. 1, p. 303)

Question: Mention the method of *Nikah* in brief.

Answer: Firstly, the one who will be leading the *Nikah* should go to the girl and get permission to be her representative (*Wakeel*). He should say, ‘Do you give me permission to do your *Nikah* to so and so, the son of so and so (i.e. the groom), in exchange of £500 *Mahr* (for example)?’. If the girl says yes, then the person leading the *Nikah* will return to the gathering of *Nikah* and do the sermon for *Nikah* (the sermon is *Mustahab* to do at the beginning). Then, he will make the proposal on behalf of the girl who made him her *Wakeel* (in the presence of the witnesses), like this: ‘I have hereby conducted the *Nikah* of my *Muwakkilah* (the bride to be, who made him *Wakeel*) to you in exchange of £500 *Mahr*’; the groom should say, ‘I have accepted.’ It is necessary to do the proposal and acceptance once, and it is *Mustahab* to do it thrice.

Note: If someone other than the person leading the *Nikah* goes to get permission for *Wakalat* from the girl, then he should take *Wakalat* for the one who will be leading the *Nikah*, like this: ‘Do you give permission to so and so, the son of so and so, to do your *Nikah* with so and so (the groom)?’. Or, he should take permission for general *Wakalat* like this: ‘Do you give me

permission to do your *Nikah* with so and so, the son of so and so (the groom), or for me to give permission to someone else to do this?'. After taking permission, he should return back to the gathering of *Nikah* and (in the first case) inform the person who will be leading the *Nikah* regarding the permission, or (in the second case) he should give permission to the one who will be leading the *Nikah*, and then the one leading *Nikah* will perform the *Nikah* according to the method stated before.

Chapter of Divorce

Question: What is divorce?

Answer: A woman becomes attached to a husband due to *Nikah*; that which removes this attachment is known as divorce. There are a few stipulated words for this. There are two types of divorce; in the first case, the woman will immediately leave the *Nikah* of the husband, and this is called 'Baa'in'. In the second case, she will leave his *Nikah* after her waiting period (*Iddah*), and this is called *Raaj'i*. (*Bahar-e-Shari'at*, vol. 2, p. 110)

Question: What is the ruling on issuing a divorce?

Answer: It is prohibited to issue a divorce without a valid *Shar'i* (Islamic) reason, and if there is a valid *Shar'i* reason, then it is permissible (*Mubah*). There are some cases in which giving a divorce is *Mustahab*; e.g., if the woman harms him or

others, or she does not offer *Salah*. There are some cases in which it is *Wajib* to give a divorce; e.g., if the husband is impotent, or a hermaphrodite, or someone has done black magic on him and because of this, he is unable to have sexual intercourse and there is no sign of him recovering from it. Not issuing a divorce in these cases causes a lot of pain. (*Durr-e-Mukhtar*, vol. 4, p. 414-417)

Question: In terms of issuing divorce, how many types of divorce are there?

Answer: There are three types of divorce in terms of issuing divorce:

1. *Ahsan*
2. *Hasan*
3. *Bid'i*

Question: What is an *Ahsan* divorce?

Answer: *Ahsan* divorce is to give a single *Raj'i* divorce during a *Tuhr* (the phase of purity when she is not menstruating) in which he has not had intercourse with her, and then to leave her such that her *Iddah* (waiting period) reaches completion. (*Durr-e-Mukhtar*, vol. 4, p. 414)

Question: What is a *Hasan* divorce?

Answer: The following are the cases for a *Hasan* divorce:

1. Divorcing a *Mawtu'a* (a wife he has had intercourse with) thrice across three *Tuhrs*, on the condition that he has neither had intercourse with her in those three *Tuhrs* nor in the menstrual cycles (*Hayd*) preceding them.
2. Divorcing such a woman who does not menstruate (for example, a pregnant woman or a woman that has reached the age of menopause) thrice across three months.
3. Divorcing a woman who he has not had intercourse with even if it was given during her *Hayd*.

These are the cases of a *Hasan* divorce; a *Hasan* divorce is also known as a *Sunnah* divorce. (*Durr-e-Mukhtar*, vol. 4, p. 415-416)

Question: What is a *Bid'i* Divorce?

Answer: Below are the cases of a *Bid'i* divorce:

1. Issuing divorce twice or thrice in one *Tuhr*, regardless of whether he issued them over three separate occasions, two separate occasions, or all at once, and whether he said the words of divorce thrice, or just said 'I give you three divorces.'
2. Issuing only one divorce, but in a *Tuhr* in which he has had intercourse with her.

3. Divorcing a *Mawtu'a* (a woman who he has had intercourse with) during her *Hayd*.
4. Divorcing her in her a *Tuhr* when he has had intercourse with her during the *Hayd* before this *Tuhr*.
5. None of the above occurring, but issuing a *Baa'in* divorce during her *Tuhr*. (*Durr-e-Mukhtar*, vol. 4, p. 416-417)

Question: How many types are there of the words of divorce?

Answer: There are two types of the words of divorce:

1. *Sareeh* (explicit)
2. *Kinayah* (implicit) (*Jauharah Nayyirah*, p. 42)

Question: What is *Sareeh*?

Answer: *Sareeh* are those words from which it is explicitly clear that divorce was intended, and these words are mostly used when giving a divorce. For example: 'I have divorced you', 'you are divorced', 'I divorce you', etc. (*Jauharah Nayyirah*, p. 42)

Question: What is the definition of *Kinayah* (implicit)?

Answer: *Kinayah* are those words from which it is not clear that one intended divorce; these words have other meanings as well as that of divorce. For example: 'go!', 'get out', 'empty the

house', 'you are separate from me', 'I have freed you', etc.
(*Bahar-e-Shari'at*, vol. 2, p. 128)

Question: When will divorce occur with *Kinayah* words?

Answer: For divorce to occur with the use of *Kinayah* words, it is necessary for one to have intended divorce, or the context to indicate that he intended divorce, i.e. if divorce had been mentioned before. (*Bahar-e-Shari'at*, vol. 2, p. 129)

Question: What happens when one gives his wife a *Sareeh* divorce?

Answer: If one divorces his wife using *Sareeh* words, one *Raj'i* divorce will occur even if he did not intend it. (*Bahar-e-Shari'at*, vol. 2, p. 116)

And if he says *Sareeh* words of divorce twice, two *Raj'i* divorces will occur.

Question: When does a '*Baa'in*' divorce occur?

Answer: Generally, a *Baa'in* divorce occurs when *Kinayah* words are used. Similarly, once a woman's *Iddah* (waiting period) has passed in a *Raj'i* divorce, it will become a *Baa'in*.

Question: In which divorce is it permissible for one to take his wife back without having to do *Nikah* again?

Answer: If one has given one or two *Raj'i* (revocable) divorces to his wife, then he can take her back within her *Iddah* (waiting period) without doing *Nikah*. (*Al-Binayah, vol. 5, p. 226*)

Question: If one has given one or two *Raj'i* divorces, how will he take his wife back?

Answer: The way in which he can take his wife back in *Talaq Raj'i* is for him to say to his wife during her waiting period that, 'I have taken you back', or 'I have kept you'. Or, he can touch her with lust, or kiss her or have intercourse with her. The first way (taking her back by verbally) is better. (*Fatawa-e-Razawiyyah, vol. 12, p. 368*)

Question: In which divorce is it necessary to do *Nikah* again if one wants to take his wife back?

Answer: If one has given one or two *Baa'in* divorces, then he must now do *Nikah* with his wife again if he wants to take her back and re-establish a husband-wife relationship with her. This is because a *Baa'in* divorce takes the wife out of her husband's *Nikah*. (*Fatawa-e-Razawiyyah, vol. 12, p. 260*)

Question: What are the divorces after which it is not permissible for him to take his wife back without doing an Islamically valid *Halalah*?

Answer: As soon as three divorces have been given, a *Mughalaza* divorce will occur, and without an Islamically valid

Halalah, she cannot do *Nikah* with that husband. It is stated in the Quran:

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ^ط

If he then divorced her a third time, so she will not be lawful for him now until she lives (as a wife) with another husband.

[Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, Verse 230)

Question: What is the Islamically valid method of *Halalah*?

Answer: For the woman to complete her *Iddah* (waiting period), then get married to another man and have intercourse with him (penetration is a condition in this, ejaculation is not). Then if that husband divorces her or dies, and she completes the *Iddah*, only then can she do *Nikah* with her first husband.

(Fatawa-e-Razawiyyah, vol. 12, p. 389)

Question: Will the divorce given in a state of intoxication occur?

Answer: Yes! If an intoxicated person gives divorce to his wife, the divorce will occur; the ruling for him is the same as for a sane person. It does not matter what the intoxicant is; whether it is alcohol, drugs or anything else. *(Fatawa-e-Hindiyyah, vol. 1, p. 353)*

However, if one forced him to take intoxicants, or he took them in a state of compulsion (for example, he was dying of thirst and there was no water), and he divorced his wife in this

state of intoxication, then the divorce will not occur (this is the correct opinion). (*Radd-ul-Muhtar*, vol. 4, p. 433)

Question: Does a divorce occur if it was given in a state of anger?

Answer: As long as one is sane, divorce will occur even in the state of anger. Mufti Amjad Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ has stated: "These days people give divorce, and then regret it later, after which they come up with all sorts of excuses and tricks to get a *Fatwa* to say that divorce has not occurred. One of the excuses people often give is that 'I divorced her in anger.' A *Mufti* should keep this matter in consideration that anger generally is not an obstacle in the occurrence of divorce; the divorce will occur when it is given in a general state of anger. The case in which one loses his sanity due to anger is very rare; therefore, unless there is proof of that, the questioner merely claiming it will not be trusted." (*Bahar-e-Shari'at*, vol. 2, p. 113)

Question: Can a woman take divorce herself, via the court?

Answer: The *Shari'ah* has given the man the right to divorce; no one else can give divorce on his behalf. It is stated in the Quran: 'الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ'. (*the one in whose hand the knot of marriage*) (*Part. 2, Surah Al-Baqarah, verse 237*)

Chapter of Aqeeqah

Question: What is *Aqeeqah*? What is the ruling regarding it?

Answer: Sacrificing an animal in gratitude for a new-born baby is called *Aqeeqah*. According to the Hanafis, it is *Mubah* and *Mustahab* to do *Aqeeqah*. (*Bahar-e-Shari'at*, part. 15, p. 355)

Question: What acts are *Mustahab* (desired) to do when a child is born?

Answer: When a child is born, it is *Mustahab* to recite *Azaan* and *Iqamah* in the child's ears; this will get rid of any evils and tribulations, **إِنْ شَاءَ اللَّهُ**. It is better to do the *Azaan* four times in the right ear, and then *Iqamah* thrice in the left ear. It is a common custom among many people to recite *Azaan* in the ear when a boy is born, but not when a girl is born; this is not correct; rather *Azaan* should be recited in the ear of a new-born boy and girl.

On the seventh day, the baby should be named, its head should be shaved, and the *Aqeeqah* should be performed at the time of its head being shaved. Then, gold or silver equivalent to the weight of the hair should be given as *Sadaqah* (charity). (*Bahar-e-Shari'at*, p. 355)

Question: What is the best day for doing *Aqeeqah*?

Answer: The seventh day is the best day for doing *Aqeeqah*. However, if you cannot do it on the seventh day, then you can do it on any other day, and the *Sunnah* will still be fulfilled.

Some have said it is better for it to be done on the 7th day, 14th day, or the 21st day, i.e. still keeping multiples of seven in consideration. If one cannot remember what number day it is, then just think of the day of the week that the child was born, and one day before that day will be the seventh day. For example: if the baby was born on a Friday, then the Thursday coming up will be the seventh day, or if the baby was born on a Saturday, then the Friday will be the seventh day. In the first case, whichever Thursday one performs *Aqeeqah* on, the seventh will definitely come into account. Similarly, in the second case, whichever Friday one performs the *Aqeeqah* on, the seventh will certainly come into account. (*Bahar-e-Shari'at*, part. 15, p. 356)

Question: Which animal should be sacrificed for a boy and girl?

Answer: Two male goats should be sacrificed for the *Aqeeqah* of a boy, and one female goat should be sacrificed for the *Aqeeqah* of a girl; i.e. a male animal for a boy, and a female animal for a girl is more appropriate, but there is no harm in sacrificing female goats for a boy, and a male goat for a girl. If a cow was sacrificed for *Aqeeqah*, then two shares of it are the *Aqeeqah* for the boy, and one share is the *Aqeeqah* for a girl; i.e. out of the seven shares that are in the cow, two shares or one share from them is the *Aqeeqah*.

If someone sacrificed one goat instead of two goats for the boy, that is also permissible. From one Hadith, it seems as if one ram was sacrificed as *Aqeeqah*. (*Bahar-e-Shari'at*, part. 15, p. 357)

Question: If a cow is being sacrificed for *Eid al-Adha*, can a share for *Aqeeqah* be kept in that as well?

Answer: Yes, there can be a share for *Aqeeqah* in a cow that is being sacrificed for *Eid al-Adha*. (*Bahar-e-Shari'at*, part. 15, p. 357)

Question: What are the conditions for the animal of *Aqeeqah*?

Answer: The animal of *Aqeeqah* has the same conditions as the sacrificial animal for *Eid al-Adha*. (*Bahar-e-Shari'at*, part. 15, p. 357)

Question: What should be done with the meat of the animal of *Aqeeqah*?

Answer: The meat should be distributed among the poor, close friends, family, and relatives. It can be distributed as raw meat, cooked meat, or one can hold a feast and feed people. It is better not to break any bones; rather the meat should be taken off the bones; this is for the good omen for the safety of the child, but there is also no harm in breaking the bones to prepare the meat. The meat can be prepared and cooked however you want, but if sweet meat is prepared, it is a good omen for the child having a good character. Some scholars have said that the trotters of the animal should be given to the

butcher, the legs should be given to the wet-nurse, and the remaining meat should be split into three portions; one portion for the poor people, one portion for friends, and one portion for the family. (*Bahar-e-Shari'at, part. 15, p. 357*)

Question: Can the parents and grandparents not eat the meat of *Aqeeqah*?

Answer: There is a common misconception among the public that the parents and grandparents of the child should not eat the meat of *Aqeeqah*; this is totally incorrect and there is no evidence to support this. (*Bahar-e-Shari'at, part. 15, p. 357*)

Question: What should be done with the skin of the animal of *Aqeeqah*?

Answer: The rule of the skin of the animal of *Aqeeqah* is the same as the skin of the sacrificial animal's skin (for *Eid al-Adha*), one can use it himself, give it to a poor person, or give it for any other good cause to a Masjid or an Islamic institute, etc. (*Bahar-e-Shari'at, part. 15, p. 357*)

Question: What kind of name should be given to the new-born?

Answer: The new-born should be given a good name. Some people have names that have no meaning or have bad meanings, one should avoid such names. It is better to name the child after the pure names of Prophets ﷺ, the companions of the Prophet, and other pious predecessors, as

their blessings will encompass the child as well. (*Bahar-e-Shari'at, part. 15, p. 356*)

Question: How is to keep the names 'Abdullah' or 'Abdur Rahman'?

Answer: Abdullah and Abdur Rahman are beautiful names, however, these days it is seen that a person with the name Abdur Rahman is called Rahman (the most merciful) by many people, and to call someone other than Allah ﷻ Rahman is *Haram*. Similarly, people call Abdul Khaliq, Khaliq (the creator), Abdul Ma'bood is called Ma'bood (the one worshipped), changes like this should not be made with such names. Furthermore, many people shorten the names in such a way that makes the name sound bad, such names should certainly not be shortened. Therefore, one should not give their child such a name that could be shortened in such a way, other names should be given. (*Fatawa-e-Hindiyyah, vol. 5, p. 362*)

Question: How is it to name a child Muhammad?

Answer: Muhammad is a beautiful name; it has been praised a lot in many Hadith. If there is no fear of it being shortened, then one should definitely name their child Muhammad. One way of doing this is that the *Aqeeqah* should be done on the name Muhammad, but a different name should be kept by which the child will be called. In the Indian sub-continent, it is common for people to have many names. The benefit of this is

that one will get the blessings of the name as well and there will be no shortening of the name either. (*Bahar-e-Shari'at, part. 15, p. 356*)

Chapter of circumcision

Question: What is the ruling regarding getting circumcised?

Answer: Circumcision is *Sunnah Muakkadah*, and it is from the symbols of Islam. (*Fatawa-e-Africa, p. 46*)

It is one of the differentiating factors between Muslims and non-Muslims, which is why it is also commonly referred to as '*Musalmaani*' (in the Indo-Pak subcontinent). (*Bahar-e-Shari'at, vol. 3, p. part. 16, p. 589*)

Question: At what age should a child be circumcised?

Answer: The age of circumcision is from the age of seven till the age of 12 and some scholars have said that it is permissible for a child to be circumcised after the seventh day of the birth. (*Fatawa-e-Hindiyyah, vol. 5, p. 358*)

It is better to have the child circumcised as early as possible, as it causes less pain and the wounds heal quicker as well. (*Islami Zindagi, p. 28*)

Question: If a child is born and he does not need to be circumcised, what should be done?

Answer: If a child was born in such a state that he does not have the foreskin that is normally cut off during circumcision, then there is no need to carry out the circumcision. If there is some foreskin that can be stretched but it causes a lot of pain, and the glans is visible, then it should be shown to the doctor or the one whose profession it is to perform circumcision, and if they say it cannot be cut, then it should be left on; the child should not be caused unnecessary pain. (*Fatawa-e-Hindiyyah, vol. 5, p. 358*)

Question: If an adult reverts to Islam, will he get circumcision done?

Answer: Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ states while mentioning the cases of circumcising a new Muslim: 'If he can do it himself, then he should do so, or if it is possible, he should marry a woman who can do his circumcision for him, and then he can leave her (divorce her) if he wants. If none of the above is possible, then he can get a male professional to circumcise him, as it is not prohibited for one to show his *Satr* (part of body that must be covered) for such a necessity. (*Fatawa-e-Razawiyyah, vol. 22, p. 593*)

Question: If an old man embraces Islam, what should he do?

Answer: If an old man was honoured to embrace Islam and he does not have the strength to get circumcised, then there is no

need for him to get circumcised. (*Fatawa-e-Hindiyyah*, vol. 5, p. 357)

Question: Whose job is it to have the child circumcised?

Answer: It is the job of the father to have the child circumcised. If he is not there, then it is the job of his legatee. After this, it is the job of the paternal grandfather and then his legatee. It is not the job of the maternal or paternal uncle or their legatee; however, if the child is under their custody and upbringing, then they can have it done. (*Fatawa-e-Hindiyyah*, vol. 5, p. 358)

Some matters pertaining to the inner self

1. *Tawakkul* (Trust) – To trust Allah عَزَّوَجَلَّ in regard to adopting the necessary means, while following the teachings of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and believing firmly that whatever has been predestined will certainly occur. (*Al-Qamoos-ul-Fiqhiyah*, vol. 14, p. 185)
2. *Qana'ah* (contentment)– To be content despite not having things that are needed for day to day living. (*At-Ta'rifaat Lil-Jurjaani* p. 126)

Sayyiduna Abdullah Bin 'Amr رَضِيَ اللهُ عَنْهُ has reported that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'The one who accepted Islam and he was given sustenance as much as is sufficient for him, and Allah عَزَّوَجَلَّ gave him the ability to

do *Qana'at* (be content), he has attained success.' (*Tirmizi, vol. 4, p. 156, Raqm 2355*)

3. *Zuhd* (Abstinence) – To forsake a worldly thing and work for something that is better in the Hereafter instead. (*Ihya-ul-'Uloom, vol. 4, p. 267*)

It is reported from Sayyiduna Salman Farsi رَضِيَ اللَّهُ عَنْهُ that the Beloved of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'Those who adopt *Zuhd* and piety in this world will be honoured with closeness to Allah tomorrow (i.e. on the Day of Judgement).' (*Al-Jami'-us-Sagheer, p. 219, Hadith 3597*)

4. *Ikhlaas* (sincerity) – For a person to do good deeds solely to please of Allah Almighty. (*Mirqaat-ul-Mafateeh, vol. 1, p. 486*)

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'Whoever performs good deeds with *Ikhlaas* (sincerity) for 40 days consistently, Allah makes springs of wisdom flow on his tongue from his heart'. (*Ihya-ul-'Uloom, vol. 4, p. 376*)

5. *Tawaadu'* (humility) – To consider yourself to be lowly.

The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'Giving charity does not decrease wealth, Allah عَزَّوَجَلَّ increases a person's honour because of that person forgiving, and whoever humbles himself for Allah عَزَّوَجَلَّ, Allah عَزَّوَجَلَّ will elevate him.' (*Sahih Muslim, p. 1130, Hadith 7210*)

6. *Hayaa* (modesty) – For a person's state to change while committing an act out of the fear of being condemned or rebuked. (*Umdat-ul-Qaari*, vol. 1, p. 198)

Another way *Hayaa* has been defined is that *Hayaa* is the quality that encourages a person to abstain from doing anything bad and prevents one from falling short in fulfilling the rights of a person. (*Sharh Sahih Muslim Lil-Navavi*, vol. 1, p. 47)

Sayyiduna Ibn Umar رضي الله عنه has reported that the Beloved Prophet صلى الله عليه وآله وسلم once passed by an *Ansari* person who was lecturing his brother regarding modesty (*Hayaa*), so He صلى الله عليه وآله وسلم said: 'Leave him, because *Hayaa* is from *Iman*'.

7. *Hirs* (greed) – wanting an increase in things one desires. In *Qamoos-ul-Muheet*, it states that greed is for one to want another person's share, despite having his own. (*Mirqaat-ul-Mafateeh*, vol. 9, p. 119)

The Holy Prophet صلى الله عليه وآله وسلم has stated: 'If the son of Adam had two valleys of gold, he would still want one more; only the soil of the grave can fill the stomach of the son of Adam'. (*Sahih Muslim*, p. 842, *Hadith 1048*)

8. *Hubb-e-Jaah* – desiring fame and popularity among people.

Sayyiduna Ka'b Bin Malik رَضِيَ اللهُ عَنْهُ has reported that the Beloved Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'Two hungry wolves left alone with a herd of sheep do not cause as much harm as the harm caused by the greed of wealth and the desire for fame and popularity to a person's Deen. (Jami'-ut-Tirmizi, p. 1890, Hadith 2376)

9. *Riya* (Ostentation) – abandoning sincerity is ostentation; therefore, to perform any good deed for the sake of anyone other than Allah عَزَّوَجَلَّ is ostentation. (At-Tarifaat Lil-Jurjaani, p. 82)

The Beloved Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'More than anything, I fear you will fall into minor polytheism (*Shirk Asghar*), i.e. ostentation. On the Day of Judgement, when recompensing people for their deeds, Allah عَزَّوَجَلَّ will say to some people, 'Go to those people for whom you used to show off in the world and see if you find any reward with them.'

10. '*Ujub* (Vanity) – To forget the bestowment of Allah عَزَّوَجَلَّ and consider any worldly or religious blessing as one's own perfection, and to become fearless of the possibility of it being taken away. (Ihya-ul-'Uloom, vol. 3, p. 454)

The Beloved Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'The one who is regretful upon committing a sin is like someone who has not committed the sin. The regretful one

is awaiting the mercy of Allah, whereas the vain one is awaiting the wrath of Allah.’ (*Shu’ab-ul-Iman*, vol. 5, p. 436, *Hadith 7178*)

11. *Takabbur* (Arrogance) – For one to consider himself greater than others. (*Mufradaat Imam Raghib*, p. 697)

It is stated in a Hadith: ‘Anyone who has a seed’s amount of *Iman* (faith) in his heart shall not enter Hell. And anyone who has a seed’s amount of arrogance in him shall not enter Paradise.’ (*Sahih Muslim*, p. 61, *Hadith 148*)

12. *Zulm* (oppression) – To not put something in its place is *Zulm*, and in *Shari’ah*, *Zulm* is to deprive someone of his rights or to oppress him. (*At-Tarifaat Lil-Jurjaani*, p. 102-103)

It is mentioned in a Hadith, ‘Allah عَزَّوَجَلَّ gives respite to the oppressor, but when He seizes him, He never releases him. Then the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ recited this verse:

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ

*And similar is the seizing of your Lord when He seizes the
(inhabitants of the) towns upon their injustice*

[*Kanz-ul-Iman (translation of Quran)*] (Part 12, *Surah Hood*, Verse 11)

13. *Fuhsh* (indecent) – Such indecent and obscene conversations and actions that are hated by good nature

and considered to be a defect by the sound intellect. (*At-Tarifaat Lil-Jurjaani*, p. 117)

The Prophet ﷺ has stated: ‘Paradise is *Haram* on that individual who engages in obscene conversations.’ (*Al-Jami’us-Sagheer*, p. 221, *Hadith 3648*)

14. *Gheebah* (backbiting) – To mention someone’s hidden defects (that he would not like others to know about) in front of others, in order to malign him.

Sayyiduna Abu Sa’eed and Sayyiduna Jabir رضى الله عنهما have reported that the Messenger of Allah ﷺ has stated: ‘Backbiting is worse than adultery.’ People inquired: ‘O Messenger of Allah ﷺ, why is backbiting worse than adultery?’ He replied, ‘When someone commits adultery, and then repents, Allah عَزَّوَجَلَّ accepts his repentance, but a backbiter will not be forgiven until the one he has backbitten forgives him’. (*Shu’ab-ul-Iman*, vol. 5, p. 306, *Hadith 6741*)

15. *Hasad* (jealousy) – To see someone’s blessing and to want it to be taken away from him and given to you. (*At-Tarifaat Lil-Jurjaani*, p. 62)

The honourable Prophet ﷺ has stated: ‘Refrain from jealousy, because jealousy eats good deeds like fire

eats fuel', or he said, 'like fire eats grass'. (*Sunan Abi Dawood, vol. 4, p. 361, Hadith 4903*)

16. *Hiqd* (malice) – To hide hatred for another person in the heart, and then to express it when finding an opportunity to do so. (*Lisaan-ul-Arab, vol. 1, p. 888*)

Sayyiduna Abu Hurayrah رضي الله عنه has reported that twice a week a person's deeds are presented to Allah عَزَّوَجَلَّ and Allah forgives every believer, except such a person who has hatred and malice for his Muslim brother; Allah does not forgive such a person. (*Kanz-ul-Ummal, p. 187, Hadith 7449*)

Facts about the Quran

Question: How many parts (*Juz*) are there in the Quran?

Answer: There are a total of 30 parts in the Quran.

Quran: Which is the longest chapter (*Surah*) in the Quran?

Answer: The longest *Surah* in the Quran is 'Al-Baqarah', which is in the first part (*Juz*) of the Quran.

Question: Which is the shortest *Surah* in the Quran?

Answer: The shortest *Surah* in the Quran is *Surah 'Al-Kawсар'*, which is in the last *Juz* of the Quran.

Question: What is the first *Surah* in the Quran?

Answer: The first *Surah* in the Quran is 'Al-Fatihah'

Question: What is the last *Surah* in the Quran?

Answer: The last *Surah* in the Quran is 'Al-Naas'.

Question: Which Quranic verse was revealed first?

Answer: The first Quranic verse revealed was

‘اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝١’, which is in the last Juz of the Quran.

Question: Which Quranic verse was revealed last?

Answer: The last Quranic verse revealed was

اَكْمَلْتُ لَكُمْ دِينَكُمْ, which is in the 6th Juz, in *Surah Al-Maa'idah*.

Question: What are the total number of verses of prostration (*Sajdah*) in the Quran?

Answer: According to Hanafi Fiqh, there are 14 verses of *Sajdah* in the Quran.

Question: How many *Manzils* are there in the Quran?

Answer: There are 7 *Manzils* in the Quran.

Question: How many *Surahs* are there in the Quran?

Answer: There are 114 *Surahs* in the Quran.

Question: How many *Surahs* are *Makki*?

Answer: There are 86 *Makki Surahs*.

Question: How many *Madani Surahs* are there?

Answer: There are 28 *Madani Surahs*.

Question: What is the total number of *Ruku's* in all 30 parts of the Quran?

Answer: There are approximately 540 *Ruku's* in the Quran.

Question: What is the total number of verses in all 30 parts of the Quran?

Answer: There are around 6666 verses in the Quran.

Question: How many *Harakaat* are there in the Quran?

Answer: The following is approximately the amount of *Harakaat* in the Quran:

Zabar/Fathah: 53,243

Zayr/Kasrah: 39,582

Paysh/Dammah: 8,804

Madd: 1,771

Shadd: 1,243

Dots: 105,681

Question: What is the total number of letters in the Quran?

Answer: There are roughly 323,760 letters in the Quran.